THE

SARVA-SIDDHĀNTA-SAṄGRAHA

OF

ŚAṄKARĀCĀRYA

EDITED WITH AN ENGLISH TRANSLATION UNDER THE ORDERS OF THE GOVERNMENT OF MADRAS.

BY

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TABLE OF TRANSLITERATION.

—	Consonants.	Vowels.	Diphthongs.
Gutturals	k, kh, g, gh, ṅ, h, ḥ. क, ख, ग, घ, ङ, ह, :	a, ā अ, आ	ē (e) ai. ए ऐ.
Palatals	c, ch, j, jh, ñ, y, ś च, छ, ज, झ, ञ, य, श	i, ī इ, ई	
Linguals	ṭ, ṭh, ḍ, ḍh, ṇ, r, ṣ ट, ठ, ड, ढ, ण, र, ष	ṛ, ṝ ऋ, ॠ	..
Dentals	t, th, d, dh, n, l, s त, थ, द, ध, न, ल, स	ḷ ऌ	..
Labials	p, ph, b, bh, m, v प, फ, ब, भ, म, व	u, ū उ, ऊ	ō (o) au. ओ औ.

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PREFACE.

The full name of this work, as may be made out from the colophons given at the end of the chapters and also from the last stanza of the last chapter in it, is *Sarva-darśana-siddhānta-saṅgraha*, which obviously indicates it to be an epitome of the accepted conclusions of all the philosophic systems current in India at the time of its production. Nevertheless, it appears to have been known by the comparatively shorter title of *Sarva-siddhānta-saṅgraha* also, as it is, for instance, found mentioned in the *Pramāṇattiraṭṭu* * of Maṇavāḷamāmuni, a well-known religious teacher of the Śrī-Vāiṣṇavas of South India. In the catalogue of the Sanskrit Manuscripts in the India Office Library in London, we find the work described under this shorter title. Accordingly this shorter title has been adopted as the name of the work in this edition. Evidently the name of the well-known *Sarva-darśana-saṅgraha* of Sāyaṇa Mādhava is a somewhat different abbreviation of the title *Sarva-darśana-siddhānta-saṅgraha*.

Five manuscripts have been used in preparing the text for this edition of the *Sarva-siddhānta-saṅgraha*.

* This Tamil name of the work means that it is a collection of authorities. It is in fact such a collection, the authorities referred to in a famous commentary on Saint Śaṭhakōpa's Tamil psalms known as *Tiruvāymoḻi* being therein quoted and traced to their sources.

One of these, marked P, is a palm-leaf manuscript belonging to the Government Oriental Manuscripts Library here in Madras. Another, marked M, belongs to the Oriental Library in Mysore, and was very kindly placed at my disposal by Mr. A. Mahādēva Śāstrin, the Curator of that Library. The third, marked V, is a copy of another original, transcribed for the Madras Government Oriental Manuscripts Library by Mr. S. P. V. Ranganāthācārya, the proprietor of the Ārṣa Press at Vizagapatam. The fourth, marked C, is a palm-leaf manuscript belonging to the Palace Library of H.H. the Mahārāja of Cochin; it was, through the kindness of the Mahārāja, permitted to be placed at my disposal for some months. The fifth, marked T, belongs to the Travancore Palace Library; and it became available to me through the kindness of Mr. V. P. Mādhava Row, C.I.E., who was at the time Dewan of Travancore. Of these, P and M form the foundation of the text printed in this volume. Both these are full of lacunæ; but it has been fortunate that the lacunæ in P could be mostly filled up with the aid of the material found intact in M. In spite of its incompleteness due to the fact of its being abruptly brought to an end with the eighth chapter, the manuscript V proved to be of special value, for the reason that it contains a commentary. Similarly C also is incomplete, containing only the last five chapters of the work. The manuscript T is a fragmentary one containing very little more than the chapters on the *Vaiśēṣika* and the *Nyāya* systems.

Professor J. Eggeling, who appears to be responsible for the description of the manuscript of the *Sarva-siddhānta-saṅgraha*, under No. 2442, in the catalogue of the Sanskrit

Manuscripts in the Library of the India Office in London, has therein stated that the work is "(wrongly) ascribed to Śaṅkarācārya." What his reasons for this opinion are, is not evident. In relation to a work of this kind it is clearly not appropriate to rely largely upon style for a proof of its authorship. In fact in regard to the question of authorship the evidence from style is always bound to be of an uncertain character, inasmuch as one man's estimate of a given style need not be the same as that of another man, and inasmuch as it is also well known that one and the same author may write in different styles either at the same time or at different times. However, according to one of the readings, the twenty-first and the twenty-second stanzas in the first chapter may well seem to throw some doubt on Śaṅkarācārya's authorship of this work. Those two stanzas would run thus in accordance with that reading :—

पूर्वाध्यायचतुष्केण मन्त्रवाच्यात्र देवता ।
शङ्करेणोदिता तद्धि देवताकाण्डमुच्यते ॥
भाष्यं चतुर्भिरध्यायैर्भगवत्पादनिर्मितम् ।
चक्रे विवरणं तस्य तद्वेदान्तं प्रचक्षते ॥

These *ślōkas* are not very clear and cannot be quite easily interpreted. But the occurrence therein of the name *Śaṅkara* and the reference to a *bhāṣya* by a *Bhagavatpāda* are almost certain at the first instance to make the reader think that probably the great Śaṅkarācārya himself is mentioned by name here, and that he could not possibly have spoken of himself as *Bhagavatpāda.* This difficulty is got over, if we observe that there is another reading सङ्कर्षणोदिता in the place of शङ्करेणोदिता, and that,

in the commentary to be found in the manuscript V, this word *Śaṅkara* is interpreted to mean Śiva. Moreover this same commentary gives out that the *Bhagavatpāda* mentioned in this context is in fact Gōvinda, the well-known preceptor of the famous Śaṅkarācārya. भगवत्पादः श्रीमान् शङ्कराचार्यगुरुर्गोविन्दभगवत्पूज्यः—this is how the expression is explained in the commentary. In dealing with the first half of the second stanza given above, this commentary gives as introduction—अस्य देवताकाण्डस्य भाष्यं सूत्राणां व्याख्यानं भगवत्पादनिर्मितमित्याह. Similarly in relation to the second half of the same stanza we find the introductory remark—उत्तरचतुष्कस्यापि भाष्यमाचार्यप्रणीतमित्याह. There is further the explanatory remark—तस्योत्तरचतुष्कस्य वेदान्तसूत्रस्य विवरणं शारीरकभाष्यं यच्चक्रे तल्लोकाः वेदान्तमिति प्रवदन्तीत्यर्थः. According to this commentator, therefore, Gōvinda, the *guru* of Śaṅkarācārya, must have written a commentary on the *Dēvatākāṇḍa* and another on the *Jñānakāṇḍa* of the one comprehensive *Mīmāṁsā-śāstra* of twenty *adhyāyas*. There is nothing improbable in this, for tradition ascribes very great learning to this Bhagavatpāda Gōvinda. This same *guru* of Śaṅkarācārya is known to be the author, for instance, of a work on *Yōga* known as *Yōgatārāvali*.* Accordingly, in the light of this commentary, the two stanzas quoted above from the *Sarva-siddhānta-saṅgraha* cannot throw any real doubt on Śaṅkarācārya being its author. On the other hand they really tend to confirm his authorship in respect of that work.

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* *Vide* No. 4357 in the Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library at Madras.

Moreover, it is highly improbable that this commentator could be ill-informed about the matter. The beginning of this commentary runs thus :—

श्रीगणेशाय नमः । श्रीशेषगुरुचरणाभ्यां नमः ॥
केचिल्लक्ष्मीरमणमपरे पार्वतीप्राणनाथं
ब्रह्मैवैके सकलजगदानन्दरूपं तथान्ये ।
कर्तारं यं प्रकृतिपुरुषं क्लेशकर्मादिहीनं
प्राहुर्लोकास्तमिह जगतामादिभूतं नमामि ॥
यत्प्रसादाधीनसिद्धि पुरुषार्थचतुष्टयम् ।
सरस्वत्यवतारं तं वन्दे श्रीमधुसूदनम् ॥
आचार्यशङ्करकृतेः शेषगोविन्दसूरिणा ।
गूढार्थकपदव्याख्या सांप्रतं संप्रतन्यते ॥

At the conclusion of the commentary, which, as already pointed out, extends only up to the end of the system of Bhaṭṭa Kumārila, we have the following colophon :—

इति श्रीशेषपण्डितसुत - शेषगोविन्द - विरचिते सर्वसिद्धान्तरहस्यविवरणे भाट्टपक्षः समाप्तः ॥

गुरुणा मधुसूदनेन यद्यत्करुणापूरितचेतसोपदिष्टम् ।
तदिदं प्रकटीकृतं मयास्मिन् भगवच्छङ्करपूज्यपादमूले ॥

It comes out from these extracts that Śeṣa Gōvinda is the name of the author of the commentary, that he was the son of a certain Śeṣa and a disciple of Madhusūdana Sarasvatī, the author of the *Advaita-siddhi*, which is a famous polemical work on *Advaita-vēdānta.* That a pupil of such an ardent and highly learned follower of the teachings of Śaṅkarācārya as Madhusūdana Sarasvatī should have been well informed about Bhagavatpāda

Gōvinda's works, and also about the *Sarva-siddhānta-saṅgraha* being a production of Śaṅkarācārya, appears to me to be very much more than merely probable.

It can be made out, I believe, that this commentator Śeṣa Gōvinda lived about 350 years ago. But it is evident that even before his time the *Sarva-siddhānta-saṅgraha* was known to be the work of Śaṅkarācārya, for we find the already mentioned Śrīvaiṣṇava teacher, Maṇavāḷamāmuni, quoting passages from this work in his *Pramāṇattiraṭṭu* with the remark सर्वसिद्धान्तसङ्ग्रहे शङ्करेणोक्तः; and this Maṇavāḷamāmuni is considered to have lived in the concluding part of the fourteenth and the early part of the fifteenth century of the Christian era. Thus there is positive evidence to show that for over five hundred years at least the *Sarva-siddhānta-saṅgraha* has been known to be the work of Śaṅkarācārya. Moreover, Mādhava, the author of the *Sarva-darśana-saṅgraha*, appears to have been familiar with this work, although he does not mention it or its author by name in his *Sarva-darśana-saṅgraha*. In the portions dealing with the *Cārvāka-darśana* and the *Bauddha-darśana* in the *Sarva-darśana-saṅgraha*, there are a few stanzas quoted, which obviously belong to this *Sarva-siddhānta-saṅgraha*. There is for instance the stanza—

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

This forms the penultimate *ślōka* in the second chapter of the *Sarva-siddhānta-saṅgraha*. In addition to quoting this opinion of Bṛhaspati, as given by another, the *Sarva-darśana-saṅgraha* quotes also passages directly

from some work attributed to the same Bṛhaspati, wherein the above stanza occurs with its last quarter running as जीविका धातृनिर्मिता. In the *Bauddhadarśana* portion of the *Sarva-darśana-saṅgraha*, we find the stanza—

परिव्राट्कामुकशुनामेकस्यां प्रमदातनौ ।
कुणपः कामिनी भक्ष्य इति तिस्रो विकल्पनाः ॥

This is found as the seventh stanza in the *Yōgācāra* section of the fourth chapter of the *Sarva-siddhānta-saṅgraha*; and here it is, as may be easily seen, in its proper context. From this same *Yōgācāra* section the fourth stanza again is quoted in the *Sarva-darśana-saṅgraha*. Besides these it contains the following stanza also, which is found in the *Mādhyamika* section of the fourth chapter of the *Sarva-siddhānta-saṅgraha*:

षट्केन युगपद्योगे परमाणोः षडंशता ।
षण्णां समानदेशत्वे पिण्डः स्यादणुमात्रकः ॥

Here again it may well be made out that this stanza can really be in its proper context in the latter work. Therefore it must be somewhat hard to deny that Mādhava, the author of the *Sarva-darśana-saṅgraha*, was evidently familiar with the *Sarva-siddhānta-saṅgraha*, and that he looked upon its contents as being sufficiently trustworthy to be quoted as an authority.

Another point worthy of note in connection with the determination of the authorship of the *Sarva-siddhānta-saṅgraha* is that it contains no account of any system of thought which is positively known to be later in origin than the time of Śaṅkarācārya. On the other hand, it cannot be difficult to see how all the systems summarised

in the *Sarva-siddhānta-saṅgraha* must have had their origin in days before Śaṅkarācārya. If, nevertheless, the work is held by any one to be a forgery, that opinion has, as it is usual in all such cases, to be based upon some sort of alleged cunning on the part of a Hindu forger, who, however, unlike all the other men of his tribe, has to be credited with the development of the historical sense so well in him that he could not betray his deceitful hand through chronological inconsistencies. There is also another item of internal evidence in the *Sarva-siddhānta-saṅgraha*, which lends further support to the view that Śaṅkarācārya must really have been its author. In the first half of the fifty-fourth stanza of the last chapter of this work, the author, wishing to say that the *manōmaya-kōśa*, or what is often called the mind-sheath of the soul, is supported by the Supreme Soul, who is Existence-Knowledge-Bliss, mentions this Supreme Soul by the name of Gōvinda. Although Gōvinda is one of the well-known names of Viṣṇu, why the Supreme Soul should have been here designated by this particular name of Viṣṇu requires some explanation. The reason for this seems to be none other than that Gōvinda happens to have been the name of the *guru* of Śaṅkarācārya. It is generally believed by almost all religious students in India that the *guru* always deserves to be worshipped like God himself. In support of this there is the authority of this oft-repeated stanza :—

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

The philosophy of the *advaitins* enables them to actually identify the *guru* with God : according to them the

guru is not only to be honoured and worshipped *like* God, but has actually to be looked upon as being *none other* than God Himself. We therefore find Śaṅkarācārya giving at the beginning of his *Vivēkacūḍāmaṇi* the following *maṅgala-ślōka*:

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥

The identification of the *guru* with God is distinctly obvious in this stanza; and one may very well say that in Śaṅkarācārya's *Bhajagōvinda-stōtra* also such an identification is very probably intended. That both Mādhava and Sāyaṇa have maintained this same attitude of divine identity in relation to their *guru*, Vidyātīrtha, is well known to all readers of their numerous and varied works. In proof of this the following stanza to be found at the beginning of Sāyaṇa's commentary on the *Ṛgveda*, for instance, may be quoted:

यस्य निश्वसितं वेदा यो वेदेभ्योऽखिलं जगत् ।
निर्ममे तमहं वन्दे विद्यातीर्थमहेश्वरम् ॥

It is therefore clearly intelligible why the Supreme Soul is designated by the name of Gōvinda in the *Sarva-siddhānta-saṅgraha*: and this internal proof in the work itself is certainly such as is very well calculated to show that Śaṅkarācārya must really have been its author. When the ascribed authorship of any old work is questioned, it is not always easy to give more satisfactory evidence to establish that authorship than what has been found to be possible in this case: and it is not without value as evidence that all the manuscripts of the work that have been utilised for this edition ascribe its

authorship to Śaṅkarācārya. The cumulative effect of all that has been stated here regarding the authorship of the *Sarva-siddhānta-saṅgraha* appears to me to make it unnecessary to doubt that its author is the celebrated Śaṅkarācārya himself.

Although there are here and there a few difficultly interpretable stanzas, the work is on the whole remarkable for its simplicity and freedom from the rancorous spirit of heated controversy. It is worthy of note that in the very first chapter of this work the oneness of the *Mīmāṁsā* as a *śāstra*—which extends over twenty *adhyāyas*—is distinctly recognised. Most students of the *Vēdānta* literature in Sanskrit know that this idea of oneness, commonly called *śāstraikya*, has been a point of controversy between *Advaitins* and *Viśiṣṭādvaitins*, since the days of Rāmānujācārya, who, in commenting upon the first word in the very first aphorism in the *Vēdānta-sūtras*, uses with effect the idea of such a *śāstraikya* to establish the accuracy of his own interpretation of that word. The importance attached by Rāmānujācārya and his followers to the idea of the *Pūrva-mīmāṁsā* and the *Uttara-mīmāṁsā* being in fact one *sāstra* is definitely recognised by Mādhava in his *Sarva-darśana-saṅgraha*. Hence very probably the necessities of controversy led later on to the belief that the two *Mīmāṁsās* were really two distinct *śāstras*: and attention has already been drawn to the fact that Mādhava has not mentioned either the *Sarva-siddhānta-saṅgraha* or its author by name in the *Sarva-darśana-saṅgraha*, although, as we have seen, he must have been familiar enough with the contents of the *Sarva-siddhānta-saṅgraha*.

From the standpoint of Hindu *Vēdāntic* controversy, there is also another noteworthy feature in the

Sarva-siddhānta-saṅgraha. In this work we are given a *Vyāsa-mata* as distinguished from the *Vēdānta-mata.* The former of these two *matas* is said to be based upon the religious and philosophic teachings contained in the *Mahābhārata,* while the latter is declared to rest upon Bhagavatpāda Gōvinda's explanation of the *Vēdānta-sūtras* held to have been composed by Vyāsa. It is to this explanation alone that Śaṅkarācārya would evidently give the name of *Vēdānta.* Whether Kṛṣṇa Dvaipāyana Vyāsa, the original author of the *Mahābhārata,* is also the real author of the *Vēdānta-sūtras* is a question that need not be raised here. Indian tradition says that Vyāsa is the author of both, and the *Sarva-siddhānta-saṅgraha* has distinctly adopted this tradition. Kṛṣṇa, the son of Vasudēva and Dēvakī, evidently claimed to have been the 'Maker of the *Vēdānta,*' as it comes out from a statement in the *Bhagavadgītā*—वेदान्तकृद्वेदविदेव चाहम् (XV. 15). What this means also need not be discussed here. Similarly we may ignore the perplexing personality of Bādarāyaṇa as being either the same as, or another than, the traditionally accepted author of the *Vēdānta-sūtras.* If for the time being we agree with the *Sarva-siddhānta-saṅgraha,* we have to distinguish between a *Bhārata-mata* of Vyāsa and a *Sūtra-mata* of Vyāsa. Naturally then the question arises—whether one and the same Vyāsa did really teach two distinct *matas.* In this connection one is reminded of Dr. G. Thibaut's view that Śaṅkarācārya's interpretation of the *Vēdānta-sūtras* is different from what they were meant to teach by the *Sūtra-kāra* himself. Dr. Thibaut has declared that "the philosophy of Śaṅkara would on the whole stand nearer to the teaching of the *Upaniṣads* than the *Sūtras* of Bādarāyaṇa." I know that there are many who will strongly object to the implication here that the

teachings of the *Sūtras* of Bādarāyaṇa are different from the teachings of the *Upaniṣads*. Whether Bādarāyaṇa faithfully interprets the *Upaniṣads* is indeed a very legitimate investigation to undertake. But it is clear enough that the aim of Bādarāyaṇa was evidently the harmonisation of the teachings of the *Mahābhārata* with the teachings of the *Upaniṣads*: and even so it cannot be held to be incontrovertible to say that he did not understand properly the teachings of the *Upaniṣads*. That there is not even that amount of definiteness about the teachings of the *Upaniṣads*, as there is about the *Vēdāntic* teachings given in the *Bhagavadgītā* and in the *Mahābhārata*, is granted by many. It is therefore no wonder that Śaṅkarācārya's interpretation of the teachings of the *Upaniṣads* appears to certain competent scholars to be noticeably different from Bādarāyaṇa's interpretation of those same teachings. Śaṅkarācārya himself says about the end of his short introduction in the *Bhāṣya* यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः ; and this sentence is certainly capable of making it appear that the aim of Śaṅkarācārya was to try to evolve what he himself took to be the teachings of the *Upaniṣads* out of the *Vēdānta-sūtras* of Bādarāyaṇa—that is, to put into the *Sūtras* what he himself understood to be the teachings of the *Upaniṣads*. Even orthodox *Advaitins* seem to accept this view in a general sort of way, and there is a stanza attributed to Madhusūdana Sarasvatī which gives a notably clever expression to it. The stanza is—

न स्तौमि तं व्यासमशेषमर्थं
सम्यङ्न सूत्रैरपि यो बबन्ध ।
विनापि तैः संग्रथिताखिलार्थं
तं शङ्करं नौमि सुरेश्वरार्यम् ॥

It is evident from this that it is granted by some *Advaitins* themselves that the *Vēdānta-sūtras* of Vyāsa are not responsible for the whole of the philosophy of Śaṅkarācārya: and one need not therefore be surprised when one sees them occasionally making a distinction between the *sūtra-kāra-mata* and the *bhāṣya-kāra-mata.* The distinction between a *Vyāsa-mata* and a *Vēdānta-mata,* as brought out in the *Sarva-siddhānta-saṅgraha,* is thus clearly confirmatory of the position of Dr. Thibaut in regard to what kind of *Vēdānta* it is that is really represented by the *Vēdānta-sūtras.* As he maintains, the whole question here is indeed one of interpretation. What the philosophy of the *Upaniṣads* is, is itself dependent upon interpretation, which again is, in its turn, dependent upon the interpreter's religious and philosophical predilections. What that *Vēdānta* is, which was intended by Bādarāyaṇa to be taught by means of his *Sūtras,* is also dependent upon interpretation, although the interpreter's predilections cannot naturally have here quite as much scope for their manifestation as in the work of outlining the philosophy of the *Upaniṣads.*

Such are some of the points which the *Sarva-siddhānta-saṅgraha* brings to notice. In a few places the translation has had to be more or less tentative, although the readings adopted in the body of the work have been chosen with considerable care. On the whole the translation is made to be as near to the original as possible, words and expressions introduced either for the sake of idiom or for the sake of clearness being invariably enclosed within brackets. This being the very first edition of the work as a whole, I am led to believe that scholars will not judge its shortcomings too severely, particularly because

I feel that the work cannot fail to be of some interest to them. It only remains for me to express my thanks to all those who have helped me in connection with the publication of this work and its English translation. My thanks are particularly due to Pandits Vēṅkaṭēśvara Śāstrin and Śaṭhakōpācārya of the Government Oriental Manuscripts Library at Madras, and to Mr. M. B. Varadarājaiyaṅgār, B.A., B.L., of Bangalore, and Mr. K. Kṛṣṇaswāmi Aiyaṅgār, B.A., of the Madras Christian College.

MADRAS, M. RAṄGĀCĀRYA.
18*th June* 1908.

THE

SARVA-SIDDHĀNTA-SAṄGRAHA

PART I.

SANSKRIT TEXT.

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सर्वसिद्धान्तसङ्ग्रहः

शङ्कराचार्यविरचितः.

अथ उपोद्घातप्रकरणम् ।

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धर्मार्थकाममोक्षाणामाश्रयाः [7]स्युश्चतुर्दश ॥ २ ॥

वेदाङ्गानि षडेतानि [8]शिक्षा व्याकरणं तथा ।
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आयुर्वेदोऽथर्ववेदश्च धनुर्वेदस्तथैव च ।
[9]गान्धर्ववेदश्चेत्येवमुपवेदाश्चतुर्विधाः ॥ ५ ॥

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वक्ति व्याकरणं तस्य संहितापदलक्षणम् ॥ ६ ॥

वक्ति तस्य निरुक्तं तु पदनिर्वचनं स्फुटम् ।
ज्योतिश्शास्त्रं वदत्यत्र कालं वैदिककर्मणाम् ॥ ७ ॥

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[1] V बौद्धादि for वादिभिः.
[2] V यस्तु for यत्तु .
[3] V °कवत् for °कधा.
[4] P तं विष्णुम्, M तं रुद्रम् for ब्रह्मेदम्.
[5] V °पवेदास्सर्वे for °पाङ्गोपवेदाः.
[6] P °श्च for °: स्युः.
[7] V °श्च for °स्स्युः.
[8] P शीक्षा for शिक्षा.
[9] V गन्धर्व for गान्धर्व.

क्रमं कर्मप्रयोगाणां कल्पसूत्रं [1]प्रभाषते ।
मात्राक्षराणां सङ्ख्योक्ता छन्दोविचितिभिस्तथा ॥ ८ ॥
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कथारूपेण [5]महता पुरुषार्थप्रवर्तकम् ॥ १० ॥
वर्णाश्र[6]मानुरूपेण धर्माधर्मविभागतः ।
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सप्तस्वरप्रयोगो हि सामगान्धर्ववेदयोः ।
समेतो लौकिको योगो वैदिकस्योपकारकः ॥ १५ ॥
अङ्गोपाङ्गोपवेदानामेवं [9]वेदैकशेषता ।
चतुर्दशसु विद्यासु मीमांसैव गरीयसी ॥ १६ ॥
विंशत्यध्याययुक्ता सा प्रतिपाद्यार्थतो द्विधा ।
कर्मार्था पूर्वमीमांसा द्वादशाध्यायविस्तृता ॥ १७ ॥

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[1] V प्रचक्षते for प्रभाषते.
[2] P शास्त्रम् for सूत्रम्.
[3] M सारार्थ for शाखस्य.
[4] M °कम् for °णम्.
[5] V महताम् for महता.
[6] V °मादि for °मानु°.
[7] V °ष्ठानम् for °ष्ठेयः.
[8] P वर्तते for बोध्यते.
[9] P वैदिक for वेदैक.

उपोद्घातप्रकरणम् .

[1]अस्यां सूत्रं जैमिनीयं शाबरं भाष्यमस्य [2]तु ।
मीमांसावार्त्तिकं भाट्टं भट्टाचार्यकृतं हि तत् ॥ १८ ॥

तच्छिष्योऽप्यल्पभेदेन शबरस्य मतान्तरम् ।
प्रभाकरगुरुश्चक्रे तद्धि प्राभाकरं मतम् ॥ १९ ॥

भवत्युत्तरमीमांसा [3]त्वष्टाध्यायी [4]द्विधा च सा ।
[5]देवताज्ञानकाण्डाभ्यां व्याससूत्रं द्वयोस्समम् ॥ २० ॥

पूर्वाध्यायचतुष्केण मन्त्रवाच्यात्र[6] देवता ।
[7]सङ्कर्षणोदिता तद्धि देवताकाण्डमुच्यते ॥ २१ ॥

भाष्यं चतुर्भिरध्यायैर्भगवत्पादनिर्मितम् ।
चक्रे विवरणं तस्य तद्वेदान्तं प्रचक्षते ॥ २२ ॥

अक्षपादः कणादश्च कपिलो जैमिनिस्तथा ।
व्यासः पतञ्जलिश्चैते[8] वैदिकाः[9] सूत्रकारकाः ॥ २३ ॥

बृहस्पत्यार्हतौ[10] बुद्धो वेदमार्गविरोधिनः ।
[11]एतेऽधिकारितां वीक्ष्य सर्वे[12] शास्त्रप्रवर्तकाः[13] ॥ २४ ॥

[1] P सूत्राणां जैमिनीयानाम् for the first quarter here.

[2] P °मुच्यते for °मस्य तु.

[3] V अष्टा° for त्वष्टा°.

[4] V हि सा द्विधा for द्विधा च सा.

[5] P ब्रह्मार्थो देवतार्थो च for this quarter.

[6] V °च्या च for °च्यात्र.

[7] V शङ्करेणोदितम् for सङ्कर्षणोदिता.

[8] P M °श्चेति for °श्चैते.

[9] M शास्त्र for सूत्र.

[10] M V °त्यर्हद्बुद्धास्स्युः for °त्यार्हतौ

[11] P एतेष्वाधिकृतान् वक्ष्ये, M एतेऽधिकारिकान् वीक्ष्य for the first quarter.

[12] P, M सर्व for सर्वे.

[13] °कान् fo °काः.

वेदाप्रामाण्यसिद्धान्ता बौद्धलोकायतार्हताः ।
युक्त्या निरसनीयास्ते वेदप्रामाण्यवादिभिः[1] ॥ २९ ॥

[2]इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रथममुपोद्घातप्रकरणम्.

[1] P वादिना for वादिभिः.
[2] V alone has this colophon.

अथ लोकायतिकपक्षप्रकरणम्.

लोकायतिकपक्षे तु तत्त्वं भूतचतुष्टयम् ।
[1]पृथिव्यापस्तथा तेजो वायुरित्येव नापरम् ॥ १ ॥
प्रत्यक्षगम्यमेवास्ति नास्त्यदृष्टमदृष्टतः ।
अदृष्टवादिभिश्चापि नादृष्टं दृष्टमुच्यते ॥ २ ॥
क्वापि दृष्टमदृष्टं चेददृष्टं ब्रुवते कथम् ।
नित्यादृष्टं कथं सत्स्यात् शशशृङ्गादि[2]भिस्समम् ॥ ३ ॥
न कल्प्यौ सुखदुःखाभ्यां धर्माधर्मौ परैरिह ।
स्वभावेन सुखी दुःखी जनोऽन्यन्नैव कारणम् ॥ ४ ॥
शिखिनश्चित्रयेत् को वा कोकिलान् कः प्रकूजयेत् ।
स्वभावव्यतिरेकेण विद्यते [3]नात्र कारणम् ॥ ५ ॥
स्थू[4]लोऽहं तरुणो वृद्धो युवेत्यादिविशेषणैः ।
विशिष्टो देह एवात्मा न ततोऽन्यो विलक्षणः ॥ ६ ॥
जडभूतविकारेषु चैतन्यं [5]यत्त दृश्यते ।
ताम्बूलपूगचूर्णानां योगाद्राग [6]इवोत्थितम् ॥ ७ ॥
इहलोकात्परो नान्यः स्वर्गोऽस्ति नरका न च ।
शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः[7] ॥ ८ ॥
स्वर्गानुभूतिर्मृष्टाष्टिर्द्व्यष्टवर्षवधू[8]गमः ।
सूक्ष्मवस्त्रसुगन्धस्रक्चन्दनादिनिषेवणम् ॥ ९ ॥

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[1] V भूमिरा° for पृथिव्या°.
[2] V सीन्नभम् for °भिस्समम्.
[3] V नास्य for नात्र.
[4] V °लोऽयम् for °लोऽहम्.
[5] V यत्र for यत्तु.
[6] P कलोत्थिता for इवोत्थितम्.
[7] V °रितैः for °रकैः.
[8] M, V गतिः. for गमः.

नरकानुभवो वैरिशस्त्रव्याध्याद्युपद्रवः ।
मोक्षस्तु मरणं [1]तच्च प्राणवायुनिवर्तनम् ॥ १० ॥

अतस्तदर्थं नायासं कर्तुमर्हति पण्डितः ।
तपोभिरुपवा[2]साद्यैर्मूढ एव प्रशुष्यति ॥ ११ ॥

पातिव्रत्यादिसङ्केतो बुद्धिमद्दुर्बलैः[3] कृतः ।
सुवर्णभूमिदानादि [4]मृष्टामन्त्रणभोजनम् ॥ १२ ॥
क्षुत्क्षामकुक्षिभिर्लोकैर्दरिद्रैरुप[5]कल्पितम् ।
देवालयप्रपासत्रकूपारामादिकर्मणाम् ॥ १३ ॥

प्रशंसां कुर्वते नित्यं पान्था एव [6]न चापरे ।
अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्म[7]गुण्ठनम् ॥ १४ ॥

बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ।
कृषिगोरक्ष[8]वाणिज्य[9]दण्डनीत्यादिभिर्बुधः ॥

दृष्टैरेव सदोपायैर्भोगाननुभवेद्भुवि ॥ १५½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे लोकायतिकपक्षो नाम द्वितीयं प्रकरणम् .

[1] P प्राणसंज्ञ for तच्च प्राण.

[2] V °सैश्च for °साद्यैः.

[3] V °मद्भिर्बलात्कृतः for °मद्दुर्बलैः कृतः.

[4] V मिष्टा° for मृष्टा°.

[5] P वर्णितम् for कल्पितम्.

[6] P वनालयाः for न चापरे.

[7] P कुण्ठ° for गुण्ठ°.

[8] M वाणिज्यैः for वाणिज्य.

[9] P वार्ता इ° for दण्डनी°.

अथ आर्हतपक्षप्रकरणम्.

लोकायतिकपक्षोऽयमाक्षेप्यस्सर्ववादिनाम् ।
स्वपक्षेण क्षिपत्येष [1]तत्पक्षं क्षपणोऽधुना ॥ १ ॥
अग्नेरौ[2]ष्ण्यमपां शैत्यं कोकिले मधुरः स्वरः ।
[3]इत्याद्येकप्रकारः स्यात् स्वभावो नापरः क्वचित् ॥ २ ॥
कादाचित्कं सुखं दुःखं स्वभावो [4]नात्मनो मतः ।
धर्माधर्मावितस्ताभ्यामदृष्टावि[5]ति निश्चितौ ॥ ३ ॥
अदृष्टस्यात्र दृष्टत्वे नादृष्टत्वं भवेदि[6]ति ।
त्वयोक्तदोषो न स्यान्मे तत्सिध्यत्यागमाद्यतः ॥ ४ ॥
अदृष्टमग्निमादातुं,[7] धूमं दृ[8]ष्ट्वोपधावता ।
धूमेनाग्न्यनुमानन्तु त्वयाप्यङ्गीकृतं ननु ॥ ५ ॥
प्रत्यक्षेणानुमानेन पश्यन्त्यत्रागमेन च ।
दृष्टादृष्टं जनाः [9]स्पष्टमार्हतागमसंस्थिताः ॥ ६ ॥
सिद्धा बद्धा नारकीया इति स्युः पुरुषास्त्रिधा ।
केचित्परमसिद्धाः स्युः [10]केचिन्मन्त्रैर्महौषधैः ॥ ७ ॥
गुरूप[11]दिष्टमार्गेण ज्ञानकर्मसमुच्चयात् ।
[12]मोक्षो ब[13]न्धाद्विरक्तस्य जायते भुवि कस्यचित् ॥ ८ ॥

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1 V प्रत्यक्षम् for तत्पक्षम्.

2 P °ष्ण्यं जले for °ष्ण्यमपाम्.

3 V एवमादिस्वभावः स्यात् प्रकारः for इत्याद्येकप्रकारः स्यात् स्वभावः.

4 V नात्मनाम् for नात्मनः.

5 V °वापि for °विति.

6 P °द्यदि for °दिति.

7 M °हार्यम् for °दातुम्.

8 M °ष्ट्वा प्र for °ष्ट्वोपे.

9 V सर्वे स्पष्टमाहुस्संस्थिताः for स्पष्टमार्हतागमसंस्थिताः.

10 P मन्त्रैरिहौषधैः, V मन्त्रौषधैस्तथा for मन्त्रैर्महौषधैः.

11 V °देशमात्रेण for °दिष्टमार्गेण.

12 M omits this line.

13 V. °न्धवि° for °न्धाद्वि°.

अर्हतामखिलं ज्ञातुं कर्मार्जितकळेबरैः ।
आवृतिर्बन्धनं मुक्तिः निरावरणतात्मनाम् ॥ ९ ॥
पुद्गलापरसंज्ञैस्तु धर्माधर्मानुगामिभिः ।
परमाणुभिराबद्धाः [1]सर्वदेहाः सहेन्द्रियैः ॥ १० ॥
स्वदेहमाना ह्यात्मानो मोहाद्देहाभिमानिनः ।
क्रिमिकीटादिदेहस्त्यन्तदेहपञ्जरवर्तिनः ॥ ११ ॥
आत्मावरणदेहस्य वस्त्रा[2]द्यावरणान्तरम् ।
[3]न ह्ययं यदि गृह्णाति तस्यापीत्यनवस्थितिः ॥ १२ ॥
प्राणिजातमहिं[4]सन्तो मनोवाक्कायकर्मभिः ।
दिगम्ब[5]राश्चरन्त्येव योगिनो ब्रह्मचारिणः ॥ १३ ॥
मयूरपिञ्छहस्तास्ते कृतवीरासनादिकाः ।
पाणिपात्रेण भुञ्जाना लूनकेशाश्च मौनिनः ॥ १४ ॥
मुनयो [6]निर्मलाश्शुद्धाः प्रणताघौघभेदिनः ।
[7]तदीयमन्त्रफलदो मोक्ष[8]मार्गे व्यवस्थितः ।
सर्वैर्विश्वसनीयः स्यात् स सर्वज्ञो जगद्गुरुः ॥ १५½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे आर्हतपक्षो नाम तृतीयं प्रकरणम्.

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1 V देहास्सर्वे for सर्वदेहाः.

2 P °ण्या° for °द्या°.

3 M नास्त्ययम्, V तत्रायम् for न ह्ययम्.

4 V °साहम् for °सन्तो.

5 V °रा वदन्त्येवम् for °राश्चरन्त्येवम्.

6 P विम° for निर्म°.

7 Before this line V reads—
पूजाजपपरा नित्यमाचार्यानुगतास्सदा ।
निरावरण एवैषामीश्वरोऽनन्तशक्तिमान् ॥
P मन्त्रफलवान् for मन्त्रफलदः.

8 P मार्गोऽपि तत्कृतः for मार्गे व्यवस्थितः.

अथ बौद्धपक्षप्रकरणम्.

माध्यमिकमतम्.

बौद्धाः क्षपणकाचार्यप्रणीतमपि साम्प्रतम् ।
पक्षं प्रतिक्षिपन्त्येव लोकायतमतं यथा ॥ १ ॥
चतुर्णां मतभेदेन बौद्धशास्त्रं चतुर्विधम् ।
अधिकारानुरूपेण तत्र तत्र प्रवर्तकम् ॥ २ ॥
ज्ञानमेव हि सा बुद्धिर्न चान्तःकरणं मतम् ।
जानाति बुध्यते चेति पर्यायत्वप्रयोगतः ॥ ३ ॥
त्रयाणामत्र बौद्धानां बुद्धिरस्त्यविवादतः ।
बाह्यार्थोऽस्ति द्वयोरेव विवादोऽन्यत्र तद्यथा ॥ ४ ॥
प्रत्यक्षसिद्धं बाह्यार्थमसौ[1] वैभाषिकोऽब्रवीत् ।
बुद्ध्याकारानुमेयोऽ[2]र्थो [3]बाह्यस्सौत्रान्तिकोदितः[4] ॥ ५ ॥
बुद्धिमात्रं वदत्यत्र योगाचारो न चापरम् ।
नास्ति बुद्धिरपीत्याह[5] वादी माध्यमिकः किल ॥ ६ ॥
न सन्नासन्न सदसन्नचोभाभ्यां विलक्षणम् ।
चतुष्कोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥ ७ ॥
यदसत्कार[6]णैस्तन्न जायते शशशृङ्गवत् ।
सतश्चोत्पत्तिरिष्टा [7]चेज्जनितं जनयेदयम्[8] ॥ ८ ॥
एकस्य सदसद्भावो [9]वस्तुनो नोपपद्यते ।

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1 V बौद्धम् for असौ.
2 P °थार्थाः for °योऽर्थो°.
3 P बाह्याः for बाह्यः.
4 P °दिताः for °दितः.
5 P °पीहेति for °पीत्याह.
6 P °रकैः for °रणैः.
7 V °त्केन for °ज्जनि°.
8 °द्धटम् for °दयम.
9 V न तरामुपपद्यते for this quarter.

एकस्य सदसद्द्वयोऽपि[1] वैलक्षण्यं न युक्तिमत् ॥ ९ ॥
चतुष्कोटिविनिर्मुक्तं [2]शून्यं तत्त्वमिति[3] स्थितम् ।
जातिर्जातिमतो भिन्ना न वेत्यत्र [4]विचार्यते ॥ १० ॥
भिन्ना चेत्सा च गृह्येत व्यक्तिभ्योऽङ्गुष्ठवत्पृथक् ।
अविचारितसंसिद्धा व्यक्तिः [5]सा पारमाणुकी ॥ ११ ॥
स्वरूपं परमाणूनां वाच्यं वैशेषिकादिभिः ।
षट्केन युगपद्योगे परमाणोष्षडंशता ॥ १२ ॥
षण्णां समानदेशत्वे पिण्डः स्यादणुमात्रकः[6] ।
ब्राह्मणत्वादिजातिः किं वेदपाठेन जन्यते ॥ १३ ॥
संस्कारैर्वा द्वयेनाथ[7] तत्सर्वं नोपपद्यते ।
वेदपाठेन चेत्कश्चित् शूद्रो देशान्तरङ्गतः ॥ १४ ॥
सम्यक्पठितवेदोऽपि[8] ब्राह्मणत्वमवाप्नुयात् ।
सर्वसंस्कारयुक्तोऽत्र [9]विप्रो लोके न [10]दृश्यते ॥ १५ ॥
चत्वारिंशत्तु संस्कारा [11]विप्रस्य विहिता यतः ।
एकसंस्कारयुक्तश्चेद्विप्रः[12] स्यादखिलो जनः ॥ १६ ॥
जातिव्यक्त्यात्मकोऽर्थोऽत्र [13]नास्त्येवेति निरूपिते ।

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1 P °द्वयो हि for °द्वयोऽपि.
2 P शून्य for शून्यम्.
3 M °मतः, V मतम् for °मिति.
4 M विचारिते for विचार्यते.
5 P किम् for सा.
6 P °तः for °कः.
7 P °पि for °थ.
8 °दश्च for °दोऽपि.
9 V लोके विप्रो° for विप्रो लोके.
10 M विद्यते, युज्यते, P गृह्यते, for दृश्यते.
11 V द्विजस्य for विप्रस्य.
12 V °द्द्विजः for °द्विप्रः.
13 M नास्त्येवातो निरूप्यते for this quarter.

विज्ञानमपि नास्त्येव[1] ज्ञेयाभावे समुत्थिते।
इति[2] माध्यमि[3]केनैव [4]सर्वशून्यं विचारितम्[5] ॥ १७½ ॥

इति बौद्धपक्षे माध्यमिकमतम्.

1 °स्त्येवम् for °स्त्येव.
2 P, M अतो° f r इति.
3 P, M °को वक्ति for °केनैव.
4 V शून्यतत्त्वे for सर्वशून्यम्.
5 V, M °ते for °तम्.

अथ योगाचारमतम्.

इति[1] माध्यमिकेनोक्तं शून्यत्वं शून्यवादिना ।
निरालम्बनवादी तु योगाचारो निरस्यति ॥ १ ॥
त्वयोक्तसर्वशून्यत्वे प्रमाणं शून्यमेव ते[2] ।
अतो वादेऽधिकारस्ते न परेणोपपद्यते ॥ २ ॥
स्वपक्षस्थापनं तद्वत् परपक्षस्य दूषणम् ।
कथं करोत्यत्र भवान् विपरीतं वदेन्न किम् ॥ ३ ॥
अविभागो हि बुद्ध्यात्मा विपर्यासितदर्शनैः[3] ।
ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ ४ ॥
मानमेयफलाद्युक्तं ज्ञानदृष्ट्यनुसारतः ।
अधिकारिषु जातेषु तत्त्वमप्युपदेक्ष्यति ॥ ५ ॥
बुद्धिस्वरूपमेकं हि वस्त्वस्ति परमार्थतः ।
प्रतिभानस्य[4] नानात्वान्न चैकत्वं विहन्यते ॥ ६ ॥
परिव्राट्कामुकशुनामेकस्यां प्रमदातनौ ।
कुणपं कामिनी भक्ष्यमिति तिस्रो विकल्पनाः ॥ ७ ॥
[5]अथाप्येकैव सा बाला बुद्धितत्त्वं तथैव नः ।
[6]तदन्यद्यत्तु जात्यादि तन्निराक्रियतां त्वया ॥ ८ ॥
क्षणिका बुद्धि[7]रेवातस्त्रिधा भ्रान्तैर्विकल्पिता[8] ।
स्वयम्प्रकाशतत्त्वज्ञैर्मुमुक्षुभिरुपास्यते ॥ ९ ॥

इति बौद्धपक्षे योगाचारमतम्.

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[1] M अत्र for इति.
[2] V नः for ते.
[3] V दर्शिनः for दर्शनैः.
[4] P भासस्य for भानस्य.
[5] M तथा for अथ.
[6] P तस्मादन्यत्तु for तदन्यद्यत्तु.
[7] M °रेका तु for °रेवातः.
[8] V प्रकल्पिता for विकल्पिता.

अथ सौत्रान्तिकमतम्.

विज्ञानमात्रमत्रोक्तं योगाचारेण धीमता ।
[1]ज्ञानं ज्ञेयं विना [2]नास्ति बाह्यार्थोऽप्यस्ति तेन नः ॥ १

नीलपीतादिभिश्चित्रैर्बुद्ध्याकारै[3]रिहान्तरैः ।
सौत्रान्तिकमते नित्यं बाह्यार्थस्त्वनुमीयते ॥ २ ॥

क्षीणानि चक्षुरादीनि रूपादिष्वेव पञ्चसु ।
न षष्ठमिन्द्रियं तस्य ग्राहकं विद्यते बहिः ॥ ३ ॥

षडंशत्वं[4] त्वयापाद्य परमाणोर्निराकृतिः ।
युक्तस्तेनापि बाह्यार्थो न चेद्ज्ञानं न सम्भवेत् ॥ ४ ॥

आकाशधातुरस्माभिः परमाणु[5]रितीरितः ।
स च प्रज्ञप्तिमात्रं स्यान्न च वस्त्वन्तरं मतम् ॥ ५ ॥

सर्वे पदार्थाः क्षणिका बुद्ध्याकारविजृम्भिताः ।
इदमित्येव भावास्तेऽप्याकारानुमितास्सदा ॥ ६ ॥

विषयत्वविरोधस्तु क्षणिकत्वेऽपि नास्ति नः ।
विषयत्वं हि हेतुत्वं ज्ञानाकारार्पणक्षमम् ॥ ७ ॥

इति बौद्धपक्षे सौत्रान्तिकमतम्.

[1] V reads before this line the following ;
तन्न सम्भवतीत्येवं प्राह सौत्रान्तिकः स्वयम् ।
[2] नास्तीत्येवमाक्षिप्यतेऽधुना for नास्ति . . . नः
[3] V °र्निजा °for °रिह.
[4] V °त्वे तया चान्य for °त्वं त्वयापाद्य.
[5] V °तये° for °रिती°.

वैभाषिकमतम्.

सौत्रान्तिकमतादल्पभेदो वैभाषिके मते ।
प्रत्यक्षत्वं तु बाह्यस्य क्वचिदेवानुमेयता ॥ १ ॥
पूर्वापरानुभावेन पुञ्जीभूतास्सहस्रशः ।
परमाणव एवात्र [1]बाह्यार्थघनवत् स्थिताः ॥ २ ॥
दूरादेव वनं पश्यन् गत्वा तस्यान्तिकं पुनः ।
न वनं पश्यति क्वापि वल्लीवृक्षातिरेकतः ॥ ३ ॥
मृदो[2] घटत्वमायान्ति कपालत्वन्तु ते घटाः ।
कपालानि च चूर्णत्वं ते पुनः परमाणुताम् ॥ ४ ॥
चतुर्णामपि बौद्धानामैक्यमध्यात्मनिर्णये ।
व्यावहारिकभेदेन विवदन्ते परस्परम् ॥ ५ ॥
बुद्धितत्त्वे स्थिता बौद्धा बुद्धिवृत्तिर्द्विधा मता ।
ज्ञानाज्ञानात्मिका चेति तत्र ज्ञानात्मिकामिह[3] ॥ ६ ॥
प्रमाणत्वेन जानन्ति ह्यविद्यामूलिकाप्रमा ।
मूलाज्ञाननिमित्तान्या स्कन्धायतनधातुजा[4] ॥ ७ ॥
प्रपञ्च[5]जातमखिलं शरीरं भुवनात्मकम् ।
पञ्चस्कन्धा भवन्त्यत्र द्वादशायतनानि च ॥ ८ ॥

1 M बाह्यार्थावृत for बाह्यार्थघन, and V बाह्यार्थारम्भकाः स्मृताः for बाह्यार्थ- . . . ताः.

2 P reads मही for मृदः ; आयाति for आयान्ति.

3 P and M read निजा for °मिह and omits the line beginning with प्रमाणत्वेन.

4 P and M read धातुजम् for धातुजा.

5 M जालम् for जातम्.

सर्वेषामपि बौद्धानां [1]तथाष्टादश धातवः ।
ज्ञानसंस्कारसंज्ञानां वेदनारूपयोरपि ॥ ९॥
समूहःस्कन्धशब्दार्थः तत्तत्सन्तति[2]वाचकः ।
ज्ञानसन्ततिरेवात्र विज्ञानस्कन्ध उच्यते ॥ १०॥
संस्कारस्कन्ध इत्युक्तो वासनानान्तु संहतिः ।
सुखदुःखात्मिका बुद्धिस्तथापेक्षात्मिका च सा ॥ ११॥
वेदनास्कन्ध इत्युक्तः संज्ञास्कन्धस्तु नाम यत् ।
रूपस्कन्धो भवत्यत्र [3]मूर्तिभूतस्य संहतिः ॥ १२॥
[4]रूपस्योपचयः स्तम्भकुम्भादिरणुकल्पितः ।
पृथिव्यास्स्थैर्यरूपादि द्रवत्वादि भवेदपाम् ॥ १३॥
उष्णत्वं तेजसो धातोर्वायुधातोस्तु शीतता ।
एषां चतुर्णां धातूनां [5]वर्णगन्धरसौजसाम् ॥ १४॥
पिण्डाज्जाताः पृथिव्याद्याः परमाणुचया अमी ।
श्रोत्रन्त्वक् चक्षुषी जिह्वा घ्राणं प्रत्ययपञ्चकम् ॥ १५॥
वाक्पादपाणिपाय्वादि ज्ञेयं कारकपञ्चकम् ।
सामुदायिक[6]चैतन्यं बुद्धिः स्यात्करणं मनः ॥ १६॥
नामजातिगुणद्रव्यक्रियारूपेण पञ्चधा ।
कल्पितं [7]भ्रान्तदृष्ट्यैव [8]शरीरभुवनात्मकम् ॥ १७॥
बौद्धशास्त्रप्रमेयन्तु प्रमाणं द्विविधं मतम् ।
कल्पनापोढमभ्रान्तं प्रत्यक्षं [9]कल्पना पुनः ॥ १८॥

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[1] V reads तथा षोडश for तथाष्टादश.
[2] V संहति for सन्तति.
[3] M मूर्त for मूर्ति.
[4] P and M read रूपस्यैव for रूपस्योप°.
[5] V वर्णा गन्धरसादयः for व . . . . साम्.
[6] V समुदायस्थ for सामुदायिक.
[7] V भ्रान्ति for भ्रान्त.
[8] V शरीरम् for शरीर.
[9] V निर्विकल्पकम् for कल्पना पुनः.

नामजातिगुणद्रव्यक्रियारूपेण[1] पञ्चधा ।
लिङ्गदर्शनतो ज्ञानं लिङ्गिन्यत्रानुमानता ॥ १९ ॥

चतुर्विधं यदज्ञानं प्रमाणाभ्यां निवर्तते ।
नष्टे चतुर्विधेऽज्ञाने[2] मूलाज्ञानं निवर्तते ॥ २० ॥

मूलाज्ञाननिवृत्तौ च विशुद्धज्ञानसन्ततिः ।
शुद्धबुद्ध्यविशेषो हि मोक्षो बुद्धमुनीरितः * ॥ २१ ॥

उत्पत्तिस्थितिभङ्गदोषरहितां[3]सर्वाशयोन्मूलिनीं
ग्राहोत्सर्गवियोगयोगजनितां नाभावभावान्विताम् ।
[4]तामन्तर्द्वयवर्जितां निरुपमामाकाशवन्निर्मलां
[5]प्रज्ञां पारमितां धनस्य जननीं शृण्वन्तु बुद्ध्यर्थिनः ॥ २२

[6]अतिस्तुतिपरैरुक्तो यस्तु वैशेषिकादिभिः ।
ईश्वरो नेष्यतेऽस्माभिः स निराक्रियतेऽधुना ॥ २३ ॥

हेयोपादेयत[7]त्त्वञ्च मोक्षोपायञ्च वेत्ति यः ।
स एव [8]नः प्रमाणं स्यान्न सर्वज्ञस्त्वयेरितः ॥ २४ ॥

दूरं पश्यतु वा मा वा तत्त्वमिष्टं प्रपश्यतु ।
प्रमाणं दूरदर्शी चेद्वयं गृध्रानुपास्महे ॥ २५ ॥

देशे पिपीलिकादीनां सङ्ख्याज्ञः कश्चिदस्ति किम् ।
सर्वकर्तृत्वमीशस्य कथितं नोपपद्यते ॥ २६ ॥

यदि स्यात् सर्वकर्ताऽसावधर्मेऽपि प्रवर्तयेत् ।
अयुक्तं कारयन् लोकान् कथं युक्ते प्रवर्तयेत् ॥ २७ ॥

1 V योगेन for रूपेण.
2 M °विधाज्ञाने for °विधेऽज्ञाने.
3 M सर्वाश्रयो° for सर्वाशयो°.
4 V तामन्तर्भव for ता . . द्वय.
5 V reads प्रज्ञाकारामिताम्.
6 V इति for अति°.
7 P and M °मर्थञ्च for तत्त्वञ्च.
8 V एवातः for एव नः.
* V gives मोक्षो बुद्धेन मुनिना स्वतन्त्रे समुदीरितः

उपेक्षैव च साधूनां युक्तासाधौ क्रिया[1] भवेत् ।
न क्षतक्षारविक्षेपः साधूनां साधुचेष्टितम् ॥ २८ ॥
ईश्वरेणैव शास्त्राणि सर्वा[2]ण्यधिकृतानि चेत् ।
कथं[3] प्रमाणं तद्वाक्यं पूर्वापरपराहतम् ॥ २९ ॥
कारयेद्धर्ममात्रश्चेदेकशास्त्रप्रवर्तकः ।
कथं प्रादेशिकस्यास्य सर्वकर्तृत्वमुच्यते ॥ ३० ॥
ईशः [4]प्रयोजनाकाङ्क्षी जगत् सृजति वा न वा ।
काङ्क्षते चेदसंपूर्णो नो चेन्नैव प्रवर्तते ॥ ३१ ॥
प्रवर्तते किमीशस्ते भ्रान्तवन्निष्प्रयोजने ।
छागादीनां पुरीषादेर्वर्तुलीकरणेन किम् ॥ ३२ ॥
क्रीडार्थेयं प्रवृत्तिश्चेत् क्रीडते किन्नु बालवत् ।
अजस्रं क्रीडतस्तस्य दुःखमेव भवत्यलम्[5] ॥ ३३ ॥
अज्ञो जन्तुरनीशोऽयमात्मनस्सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव च ॥ ३४ ॥
तप्तलोहाभि[6]तापाद्यैरीशेनाल्पसुखेच्छुना ।
प्राणिनो नरके कष्टे बत प्राणैर्वियोजिताः ॥ ३५ ॥
वरप्रदाने शक्तश्चेत् ब्रह्महत्यादिकारिणे ।
स्वर्गं दद्यात्स्वतन्त्रः स्यान्[7] नरकं सोमयाजिने ॥ ३६ ॥
कर्मानुगुणदाता चेदीशः स्यादखिलो जनः ।
दाने स्वातन्त्र्यहीनस्सन्[8] सर्वेशः कथमुच्यते ॥ ३७ ॥

[1] P and M क्रियागमे for क्रिया भवेत्.

[2] V सर्वाण्यापि for सर्वाण्यधि°.

[3] V कथं तस्य प्र° for कथं प्र° and पूर्वपराजितम् for पूर्वापर . . तम्.

[4] V शश for ईशः & श्वानम् for जगत्.

[5] V भवेत्परम् for भवत्यलम्.

[6] V लोहादिपाता° for लोहाभितापा°.

[7] V सन् for स्यात्.

[8] P and M राहित्यात् for हीनस्सन्.

एवं नैयायिकाद्युक्तसर्वज्ञेशानिराक्रिया ।
हेयोपादेयमात्रज्ञो ग्राह्यो बुद्धमुनिस्ततः ॥ ३८ ॥

चैत्यं वन्देत चैत्याद्या धर्मा बुद्धागमोदिताः ।
अनुष्ठेया न यागाद्या [1]वेदाद्यागमचोदिताः[2] ॥ ३९ ॥

क्रियायां देवतायाश्च योगे[3] शून्यपदे क्रमात् ।
वैभाषिकादयो बौद्धाः स्थिताश्चत्वार एव ते ॥ ४० ॥

इति बौद्धपक्षे वैभाषिकमतम् ॥

लोकायतार्हतमाध्यमिकयोगाचारसौत्रान्तिकवैभाषिकमतानि षट् समाप्तानि ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे बौद्धपक्षो नाम चतुर्थं प्रकरणम् ॥

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[1] V धर्मा वेदादिबोधिताः for वेदा . . . ताः.

[2] P वेदिताः for चोदिताः

[3] M योगशून्यपदे, V येऽपि शून्यपदे for योगे . . . मात्.

अथ वैशेषिकपक्षः.

नास्तिकान् वेदबाह्यांस्तान् [1]बौद्धलोकायतार्हतान् ।
निराकरोति वेदार्थवादी वैशेषिकोऽधुना ॥ १ ॥
वेदमार्ग[2]परिभ्रष्टा विशिष्टाः परदर्शने ।
बौद्धादयो [3]विशिष्टास्ते न भवन्ति द्विजाः पुनः ॥ २ ।
अतो[4] बुद्धादिभिर्नित्यं वेदब्राह्मणनिन्दया ।
आत्मवञ्चकता कष्टा सर्वत्राघोषिता भुवि ॥ ३ ॥
प्रमाणमेव वेदास्स्युः सर्वेश्वरकृतत्वतः ।
स एव कर्मफलदो जीवानां पारिशेष्यतः ॥ ४ ॥
जीवा वा जीवकर्माणि प्रकृतिः परमाणवः ।
नेशते ह्यत्र[5] जीवानां तत्तत्कर्मफलार्पणे ॥ ५ ॥
जीवाः कर्मफलावाप्तौ शक्ताश्चेत्स्वसुखे रताः ।
अप्रार्थितानि दुःखानि वारयन्तु प्रयत्नतः ॥ ६ ॥
अशक्तान्यत्र कर्माणि जीवानां स्वफलार्पणे ।
अचेतनत्वादगतेः स्वर्गादिफलभूमिषु ॥ ७ ॥
नाचेतनत्वात्प्रकृतेः फलदातृत्वसम्भवः ।
अचेतनाः फलं दातुमशक्ताः परमाणवः ॥ ८ ॥
कालोऽप्यचेतनस्तेषां न हि कर्मफलप्रदः ।

1 P बाह्यांश्च, M बाह्यांस्तु for बाह्यांस्तान्.
2 M मार्गात् for मार्ग.
3 V अतिशिष्टाः for विशिष्टाः.
4 V ततो° for अतो° and बौद्धादिशास्त्रेषु for बुद्धादिभिर्नित्यम्.
5 V नेशतेऽन्यत्र, M नेशतेऽप्यत्र for नेशते ह्यत्र.

अतोऽन्यः फलदो लोके भवत्येभ्यो विलक्षणः ॥ ९ ॥

स तु प्राणिविशेषांश्च देशानपि तदाश्रयान् ।
जानन् सर्वज्ञ[1] एवेष्टो नान्ये बौद्धादिसंमताः ॥१० ॥

अजानन्[2] प्राणिनो लोके[3] हेयापादेयमात्रवित् ।
प्रादेशिको न सर्वज्ञो नास्मदादिविलक्षणः ॥ ११ ॥

वेदैकदेशं दृष्ट्वा तु कारीरी[4] वृष्टिबोधकम् ।
अदृष्ट[5]योश्च विश्वासः कार्यः स्वर्गापवर्गयोः ॥ १२ ॥

कारीरीष्ट्युक्तवृष्टिश्च[6] द्रष्टव्यादृष्टनिर्णये[7] ।
चित्रादेः पुत्रपश्वाप्तिर्द्रष्टव्यादृष्टनिर्णये[8] ॥ १३ ॥

ज्योतिश्शास्त्रोक्तकालस्य ग्रहणं तन्निदर्शनम् ।
दृष्टैकदेशप्रामाण्यं यत्तूक्तं सौगतादिभिः[9] ॥ १४ ॥

तच्च वेदादपहृतं सर्वलोकप्रतारकैः ।
मन्त्रव्याकरणं दृष्ट्वा मन्त्रा विरचिताः पुनः ॥ १५ ॥

लिपिसम्मिश्रजातास्ते सिद्धमन्त्रास्तथा[10] कृताः ।
बौद्धागमेभ्यो दृष्टार्था न हृता[11] वैदिकैः क्वचित् ॥ १६ ॥

वेदस्यैव षडङ्गानि यतश्शिक्षादिकानि वै ।
नान्यागमाङ्गता तेषां न क्वाप्युक्ता परैरपि ॥ १७ ॥

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1 V सर्वतः for सर्वज्ञः

2 V अज्ञानां प्राणिनाम् for अजानन् प्राणिनः.

3 M लोकान् for लोके.

4 M दृष्टर्थि त्रैष्टुभादिकम् for कारीरी ....कम्.

5 V दृष्ट्वा सर्वत्र for अदृष्टयोश्च.

6 M कारीरीष्ट्यर्थदृष्टिश्च for कारी. . श्च

7 M निश्चये for निर्णये.

8 This line is found only in V.

9 P सौगतादिना for सौ . . भिः.

10 P त्वया for तथा.

11 V भृता for हृता.

अतो वेदबलीयस्त्वं नास्तिकागमसञ्चयात् ।
षट्पदार्थपरिज्ञानान्मोक्षं वैशेषिका विदुः ॥ १८ ॥
तदन्तर्गत एवेशो जीवास्सर्वमिदं जगत् ।
द्रव्यं गुणस्तथा कर्म सामान्यं यत्परापरम् ॥ १९ ॥
विशेषस्समवायश्च षट् पदार्था इहेरिताः ।
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ २० ॥
दिक्कालात्ममनांसीति[1] नव द्रव्याणि तन्मते[2] ।
पृथिवी गन्धवत्यापः सरसास्तेजसः प्रभा ॥ २१ ॥
अनुष्णाशीतसंस्पर्शो वायुश्शब्दगुणं नभः ।
दिक्पूर्वापरधीलिङ्गा कालः क्षिप्रचिरागतः[3] ॥ २२ ॥
आत्माहंप्रत्ययात्सिद्धो मनोऽन्तःकरणं मतम् ।
अयोगमन्ययोगश्च मुक्त्वा द्रव्याश्रिता[4] गुणाः ॥ २३ ॥
चतुर्विंशतिधा भिन्ना गुणास्तेऽपि यथाक्रमात् ।
शब्दः स्पर्शो रसो रूपं गन्धसंयोगवेगताः ॥ २४ ॥
संख्याद्रवत्वसंस्कारपरिमाणविभागताः ।
प्रयत्नसुखदुःखेच्छाबुद्धिद्वेषपृथक्त्वताः ॥ २५ ॥
परत्वञ्चापरत्वञ्च[5] धर्माधर्मौ च गौरवम् ।
इमे गुणाश्चतुर्विंशत्यथ कर्म च पञ्चधा[6] ॥ २६ ॥

1 V मनांस्यासन् for मनांसीति.

2 V मन्मते for तन्मते.

3 P चिरोद्गतेः for चिरागतः.

4 T द्रव्याश्रितो गुणः for द्रव्याश्रिता गुणाः.

5 M परत्वमपरत्वं च for परत्वञ्चापरत्वञ्च.

6 All the MSS. give this metrically and grammatically erroneous reading; it may, however, be read गुणाश्चतुर्विंशतिधा ह्यथ कर्म च पञ्चधा.

प्रसाराकुञ्चनोत्क्षेपा[1] गत्यवक्षेपणे इति[2] ।
परञ्चापरमित्यत्र सामान्यं द्विविधं मतम् ॥ २७ ॥
परं सत्तादि सामान्यं द्रव्यत्वाद्यपरं मतम् ।
परस्परविवे[3]कोऽत्र द्रव्याणां यैस्तु गम्यते[4] ॥ २८ ॥
विशेषा इति ते ज्ञेया द्रव्यमेव समाश्रिताः ।
सम्बन्धस्समवायस्स्यात् द्रव्याणान्तु गुणादिभिः ॥ २९
षट् पदार्था इमे ज्ञेयास्तन्मयं सकलं जगत् ।
तेषां साधर्म्यवैधर्म्यज्ञानं मोक्षस्य साधनम् ॥ ३० ॥
द्रव्यान्तर्गत एवात्मा भिन्नो जीवपरत्वतः ।
देवा मनुष्यास्तिर्यञ्चो [5]जीवास्त्वन्यो महेश्वरः ॥ ३१ ॥
तदाज्ञप्तक्रियां[6] कुर्वन् मुच्यतेऽन्यस्तु बध्यते ।
श्रुतिस्मृतीतिहासाद्यं[7] पुराणं भारतादिकम् ॥ ३२ ॥
ईश्वराज्ञेति[8] विज्ञेया न लङ्घ्या वैदिकैः क्वचित् ।
त्रिधा प्रमाणं प्रत्यक्षमनुमानागमाविति[9] ॥ ३३ ॥
त्रिभिरेतैः[10] प्रमाणैस्तु जगत्कर्तावगम्यते ।
तस्मात्तदुक्तकर्माणि कुर्यात्तस्यैव तृप्तये ॥ ३४ ॥
[11]भक्त्यैवावर्जनीयोऽसौ भगवान्परमेश्वरः ।
तत्प्रसादेन मोक्षः स्यात् करणोपरमात्मकः ॥ ३५ ॥

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1 V क्षेपग° for क्षेपा ग°, and क्षेपणात्मकम् for क्षेपणे इति.

2 P and M अपि for इति.

3 P, M विशेष for विवेक.

4 M लक्ष्यते, T लभ्यते for गम्यते.

5 P जीवः for जीवाः.

6 T क्रियाः for क्रियाम्.

7 P हासाश्च for हासाद्यम्.

8 T ईश्वराशैव for ईश्वराज्ञेति.

9 T °गमावपि for °गमाविति.

10 M त्रिभिरेव for त्रिभिरेतैः.

11 P भक्त्यैव चार्चनीयो° for भक्त्यैवावर्जनीयो°.

करणोपरमे त्वात्मा पाषाणवदवस्थितः।
दुःखसाध्यः सुखोच्छेदो दुःखोच्छेदवदेव नः ॥ ३६ ॥
अतस्संसारनिर्विण्णो मुमुक्षुर्मुच्यते जनः ।
पश्चान्नैयायिकस्तर्कैः साधयिष्यति नश्शिवम् ।
[1]नातिभिन्नं मतं यस्मादावयोर्वेदवादिनोः[1] ॥ ३७ $\frac{1}{2}$ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वैशेषिकपक्षो नाम पञ्चमं प्रकरणम्.

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[1] P तस्मातिभिन्नं सिद्धान्तम् for नाति . . . स्मात्.

अथ नैयायिकपक्षः.

नैयायिकस्य [1]पक्षोऽथ संक्षेपात्प्रतिपाद्यते ।
यत्तर्करक्षितो वेदो ग्रस्तः पाषण्डदुर्जनैः[2] ॥ १ ॥
अक्षपादः प्रमाणादिषोडशार्थप्रबोधनात् ।
जीवानां मुक्तिमाचष्टे प्रमाणञ्च प्रमेयता ॥ २ ॥
निर्णयस्संशयोऽन्यश्च प्रयोजननिदर्शने ।
सिद्धान्तावयवौ तर्कौ वादो जल्पो वितण्डता ॥ ३
हेत्वाभासश्छलं जातिर्निग्रहस्थानमित्यपि ।
प्रत्यक्षमनुमाना[3]ख्यमुपमानागमाविति ॥ ४ ॥
चत्वार्यत्र प्रमाणानि नोपमानन्तु कस्य चित् ।
प्रत्यक्षमस्मदादीनामस्त्यन्यद्योगिनामपि ॥ ५ ॥
पश्यन्ति योगिनस्स[4]र्वमीश्वरस्य प्रसादतः ।
स्वभावेनेश्वरस्सर्वं पश्यति ज्ञानचक्षुषा ॥ ६ ॥
यत्नेनापि न जानन्ति[5] सर्वेशं मांसचक्षुषः ।
ईश्वरं साधयत्येतदनुमानमिति[6] स्फुटम् ॥ ७ ॥
भूर्भूधरादिकं सर्वं सर्वविद्धेतुकं मतम्[7] ।
कार्यत्वाद्घटवच्चेति जगत्कर्तानुमीयते ॥ ८ ॥
कार्यत्वमप्यसिद्धञ्चेत्क्ष्मादेस्सावयवत्वतः[8] ।

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1 V पक्षोऽयम् for पक्षोऽथ.

2 P दुर्जनात् for दुर्जनैः.

3 M °मानं स्यादुप° for °मानाख्युमुप°.

4 P °स्तत्त्वम् for °स्सर्वम्.

5 V युक्तिमात्रेण पश्यन्ति for यत्ने . . नन्ति

6 V °मपि for °मिति.

7 P सर्ववित्कर्तृपूर्वकम् for सर्वविद्धेतुकं मतम्.

8 V क्ष्मादेरवयवित्वतः for क्ष्मादेस्सावयवत्वतः.

घटकुड्यादिवच्चेति कार्यत्वमपि साध्यते ॥ ९ ॥
दृष्टान्तसिद्धदेहादेर्धर्माधर्मप्रसङ्गतः[1] ।
न विशेषविरोधोऽत्र वाच्यो भट्टादिभिः क्वचित् ॥ १० ॥
उत्कर्षसमजातित्वात्सम्यग्दोषो न तादृशः ।
कार्यत्वमात्रात्कर्तृत्वमात्रमेवानुमीयते ॥ ११ ॥
दृष्टान्तस्थविशेषैस्त्वं[2] विरोधं यदि भाषसे ।
धूमेनाग्न्यनुमानस्या[3]प्यभावोऽपि प्रसज्यते ॥ १२ ॥
अशरीरोऽपि कुरुते शिवः कार्यमिहेच्छया[4] ।
देहानपेक्षो देहं स्वं यथा चेष्टयते जनः ॥ १३ ॥
इच्छाज्ञानप्रयत्नाख्या महेश्वरगुणास्त्रयः ।
शरीररहितेऽपि स्युः परमाणुस्वरूपवत् ॥ १४ ॥
कार्यं क्रियां [5]विना नात्र सा क्रिया यत्नपूर्विका ।
क्रियात्वात् साध्यतेऽस्माभिरस्मदादिक्रिया यथा ॥ १५ ॥
सर्वज्ञीयक्रियोद्भूतक्ष्मादिकार्योपपत्तिभिः ।
ईश्वरासत्त्वमुक्तं यन्निरस्तं [6]पारिशेष्यतः ॥ १६ ॥
यथा वैशेषिकेणेशः पारिशेष्येण साधितः ।
तत्तर्कोऽत्रानुसन्धेयः समानं [7]शास्त्रमावयोः ॥ १७ ॥
कालकर्मप्रधानादेरचैतन्याच्छिवोऽपरः ।
अल्पज्ञत्वात्तु जीवानां ग्राह्यस्सर्वज्ञ एव सः ॥ १८ ॥
सर्वज्ञेशप्रणीतत्वाद्वेदप्रामाण्यमिष्यते ।

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1 P M धर्मवत्वप्रसङ्गतः for धर्माधर्मप्रसङ्गतः.

2 M विशेषैस्तु for विशेषैस्त्वम्.

3 P मानस्य ह्यभावः for मानस्याप्यभावः.

4 V reads after this line the following : अशरीरस्तथापीशो यतते कार्यसिद्धये.

5 P क्रिया विगीतात्र कस्याचिद्यत्नपूर्विका for क्रियां विना . . . पूर्विका.

6 V परिशेषतः for पारिशेष्यतः.

7 V तं म for शास्त्रम.

स्मृत्यादीनां प्रमाणत्वं तन्मूलत्वेन सिध्यति ॥ १९ ॥
श्रौतं [1]स्मार्तञ्च यत्कर्म यथावदिह कुर्वताम् ।
स्वर्गापवर्गौ स्यातां हि नैव पाषण्डिनां क्वचित् ॥ २० ॥
त्रियम्बकादिभिर्मन्त्रैरपि देवो महेश्वरः ।
अनुष्ठानोपयुक्तार्थस्मारकैः प्रतिपाद्यते ॥ २१ ॥
कारीरीष्ट्यर्थ[2]वृष्ट्यादि दृष्ट्वा स्वर्गापवर्गयोः ।
विश्वासोऽदृष्टयोः कार्यः [3]कारणाद्यैः प्रपाश्रितः ॥ २२ ॥
अप्रमाणमशेषञ्च[4] शास्त्रं बुद्धादिकल्पितम् ।
स्यादनाप्तप्रणीतत्वादुन्मत्तानां यथा वचः ॥ २३ ॥
बीजप्ररोहरक्षार्थै [5]वृतिः कण्टकिनी यथा ।
वेदार्थतत्त्वरक्षार्थं तथा[6] तर्कमयी वृतिः ॥ २४ ॥
प्रमानु[7]ग्राहकस्तर्कः स कथात्रयसंवृतः[8]।
वादो जल्पो वितण्डेति तिस्र एव कथा मताः ॥ २५ ॥
आचार्येण तु शिष्यस्य वादस्तत्त्वबुभुत्सया ।
जयः पराजयो नात्र तौ तु जल्पवितण्डयोः ॥ २६ ॥
वादी च प्रतिवादी च प्राश्निकश्च सभापतिः ।
चत्वार्यङ्गानि जल्पस्य वितण्डायास्तथैव च ॥ २७ ॥
सदुत्तरापरिज्ञानात् पराजयभये सति ।
जयेच्छलेन जात्या वा प्रतिवादी तु वादिनम् ॥ २८ ॥
छलं जातिं ब्रुवाणस्य निग्रहस्थानमीरयेत्[9] ।

[1] P स्मार्तं यदुक्तञ्च for स्मार्तञ्च यत्कर्म.

[2] M कारीरीष्ट्युक्तवृ° for कारीरीष्ट्यर्थवृ°.

[3] V तत्काणादैः for कारणाद्यैः.

[4] M °शेषं तु for °शेषञ्च.

[5] V यथा कण्टकिनी वृतिः for वृतिः . . यथा.

[6] P M कृता for तथा.

[7] V मानानु° for प्रमानु°.

[8] P M संयुतः for संवृतः.

[9] V स्थानमाचरेत् for स्थानमीरयेत्.

निग्रहस्थानमित्युक्तं कथाविच्छेदकारकम्[1] ॥ २९ ॥
तत्रोपचारसामान्यवाक्पूर्वं त्रिविधं छलम् ।
चतुर्वेदविदित्युक्ते कस्मिंश्चिद्वादिना द्विजे ॥ ३० ॥
किमत्र चित्रं ब्राह्मण्ये चतुर्वेदज्ञतोचिता ।
एवं सामान्यदृष्ट्या तु दूषिते प्रतिवादिना ॥ ३१ ॥
वदेद्वाक्यैरनेकान्तं निग्रहस्थानमप्यथ ।
नववस्त्रो वटुश्चेति वाद्युक्ते तत्र वाक्छलम् ॥ ३२ ॥
कुतोऽस्य नव वासांसीत्याचक्षाणस्य निग्रहः ।
तात्पर्यवैपरीत्येन कल्पितार्थस्य बाधनम्[2] ॥ ३३ ॥
स्वस्य व्याघातकं वाक्यं दूषणक्षममेव वा ।
उत्तरं जातिरित्याहुः चतुर्विंशतिभेदभाक् ॥ ३४ ॥
चतुर्विंशतिजातीनां प्रयोक्तुः प्रतिवादिनः ।
वक्तव्यं निग्रहस्थानमसदुत्तरवादिनः ॥ ३५ ॥
यथा साधर्म्यवैधर्म्यात्समोत्कर्षापकर्षतः ।
वर्ण्यावर्ण्यविकल्पाश्च [3]प्राप्त्यप्राप्तीतिसाध्यताः ॥ ३६ ॥
प्रसङ्गप्रतिदृष्टान्तावनुत्पत्तिश्च[4] संशयः ।
अर्थापत्त्यविशेषौ च हेतुप्रकरणाह्वयौ ॥ ३७ ॥
कार्योपलब्ध्यनुपलब्धिनित्यानित्याश्च जातयः ।
साम्यापादक[5]हेतुत्वात् समताजातयो मताः ॥ ३८ ॥
सदुत्तरापरिज्ञाने स्यादेकान्तपराजयः ।

1 P कारकम् for कारणम्.

2 V alone reads this and the next two lines.

3 V प्राप्त्यप्राप्तिसमा तथा for प्राप्त्यप्राप्तीतिसाध्यताः.

4 V दृष्टान्तानुपपत्तिश्च for दृष्टान्तावनुत्पत्तिश्च.

5 M साम्यापादन for साम्यापादक.

एवं जल्पवितण्डाभ्यां वेदबाह्यान्निरस्य तु ॥ ३९ ॥
वैदिकविहितं कर्म कुर्यादीश्वरतृप्तये ।
तत्प्रसादाप्तयोगेन मुमुक्षुर्मोक्षमाप्नुयात् ॥ ४० ॥
नित्यानन्दानुभूतिः स्यान्मोक्षे तु विषयादृते ।
वरं वृन्दावने रम्ये सृगालत्वं वृणोम्यहम् ॥ ४१ ॥
वैशेषिकोक्तमोक्षात्तु सुखलेशविवर्जितात् ।
यो वेद विहितैर्यज्ञैरीश्वरस्य प्रसादतः ॥ ४२ ॥
मूर्छामिच्छति यत्नेन पाषाणवदवस्थितिम्[1] ।
मोक्षो हि [2]हरिभक्त्याप्तयोगेनेति पुरोदितः[3] ॥ ४३ ॥
अष्टावङ्गानि योगस्य यमोऽथ[4] नियमस्तथा ।
आसनं पवनायामः प्रत्याहारोऽथ धारणम् ॥ ४४ ॥
ध्यानं समाधिरित्येवं[5] तत्साङ्ख्यो विस्तरिष्यति ॥ ४४½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे नैयायिकपक्षो नाम षष्ठप्रकरणम्.

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[1] T स्थितः for स्थितिम्.
[2] M शिव for हरि.
[3] M पुरोदितम् for पुरोदितः.
[4] T यमो हि for यमोऽथ.
[5] Y °माधिरेवैतत् for समाधिरित्येवम्.

अथ प्रभाकरपक्षः.

प्रभाकरगुरोः[1] पक्षः संक्षेपादथ कथ्यते ।
तुष्टाव पूर्वमीमांसामाचार्यस्पर्धयापि[2] यः ॥ १ ॥

द्रव्यं गुणास्तथा कर्म सामान्यं परतन्त्रता * ।
पश्चार्थाश्शक्तिसादृश्यसङ्ख्याभिस्त्वष्टधा स्मृताः ॥ २ ॥

न विशेषो न चाभावो भूतलाद्यतिरेकतः ।
वेदैकविहितं कर्म मोक्षदं नापरं गुरोः[3] ॥ ३ ॥

बध्यते स हि लोकस्तु यः काम्यप्रतिषिद्धकृत् ।
विध्यर्थवाद[4]मन्त्रैश्च नामधेयैश्चतुर्विधः ॥ ४ ॥

वेदो विधिप्रधानोऽयं धर्माधर्मावबोधकः ।
आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिताः ॥ ५ ॥

यथावदात्मनां तत्र बोधं विदधते स्फुटम् ।
बुद्धी[5]न्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः ॥ ६ ॥

नानाभूतः प्रतिक्षेत्रमर्थज्ञानेषु भासते ।
घटं जानाम्यहं स्पष्टमित्यत्र युगपत्त्रयम् ॥ ७ ॥

घटो विषयरूपेण कर्ताहंप्रत्ययागतः[6] ।
स्वयंप्रकाशरूपेण ज्ञानं भाति[7] जनस्य हि[8] ॥ ८ ॥

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1 P गुरोरुक्तिः for गुरोः पक्षः.
2 V °माचारान्ग्राहयच्च for °माचार्यस्पर्धयापि.
3 P मतम् for गुरोः.
4 T वैदः for वाद.
5 T देह° for बुद्धी°.
6 T प्रत्ययाद्गतः for प्रत्ययागतः.
7 P भूतम् for भाति.
8 M तु for हि.

* This and the following two lines are to be found in V alone.

करणोपरमान्मुक्तिमाह वैशेषिको यथा ।
दुस्सहापार[1]संसारसागरोत्त[2]रणोत्सुकः ॥ ९ ॥
प्रयत्नसुखदुःखेच्छाधर्माधर्मादिनाशतः[3] ।
पाषाणवदवस्थानमात्मनो मुक्तिमिच्छति ॥ १० ॥
दुःखसाध्यसुखोच्छेदो दुःखोच्छेदवदिष्यते ।
नित्यानन्दानुभूतिश्च[4] निर्गुणस्य न चेष्यते ॥ ११ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
अन्यस्सन्न्यासिनां मार्गो जाघटीति न कर्मिणाम् ॥ १२ ॥
तस्माद्यागादयो धर्माः कर्तव्या विहिता यतः ।
अन्यथा प्रत्यवायस्स्यात्कर्मण्येवाधिकारिणाम् ॥ १३ ॥
कर्ममात्रैकशरणाः श्रेयः प्राप्स्यन्त्यनुत्तमम् ।
न देवता चतुर्थ्यन्तविनियोगादृते परा ॥ १४ ॥
वेदबाह्यान्निराकृत्य भट्टाचार्यैर्गते पथि ।
चक्रे प्रभाकरश्शास्त्रं गुरुः कर्माधिकारिणाम् ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रभाकरपक्षो नाम सप्तमप्रकरणम्.

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1 M °हासार for °हापार.
2 V °तारण for °तरण.
3 P नाशनम् for नाशतः.
4 M भूतिस्तु for भूतिश्च.

अथ भट्टाचार्यपक्षः.

बौद्धादिनास्तिकध्वस्त[1]वेदमार्गं पुरा किल ।
भट्टाचार्यः कुमारांशः स्थापयामास भूतले ॥ १ ॥
त्यक्त्वा काम्यनिषिद्धे द्वे विहिताचरणान्नरः ।
शुद्धान्तःकरणो ज्ञानी परं निर्वाणमृच्छति ॥ २ ॥
काम्यकर्माणि कुर्वाणैः काम्यकर्मानुरूपतः ।
जनित्वैवोपभोक्तव्यं भूयः [2]काम्यफलं नरैः ॥ ३ ॥
कृमिकीटादिरूपेण जनित्वा तु निषिद्धकृत् ।
निषिद्धफलभोगी[3] स्यादधोऽधो नरकं व्रजेत् ॥ ४ ॥
अतो विचार्य [4]विज्ञेयौ धर्माधर्मौ विपश्चिता ।
चोदनैकप्रमाणौ तौ न प्रत्यक्षादिगोचरौ ॥ ५ ॥
विध्यर्थवादैर्मन्त्रैश्च नामधेयैश्चतुर्विधः ।
वेदो विधिप्रधानोऽयं धर्माधर्मावबोधकः ॥ ६ ॥
निवर्तकं निषिद्धाद्यत् पुंसां धर्मप्रवर्तकम् ।
वाक्यं तच्चोदना वेदे लिङ्लोट्तव्यादिलाञ्छितम् ॥ ७ ॥
निषिद्धनिन्दकं यत्तु विहितार्थप्रशंसकम् ।
वाक्यमत्रार्थवादः स्याद्वि[5]ध्यंशत्वात्प्रमाणकम् ॥ ८ ॥
कर्माङ्गभूता मन्त्राः स्युरनुष्ठेयप्रकाशकाः ।
यागादेर्नामभूतानि नामधेयानि हि श्रुतौ ॥ ९ ॥
आत्मा ज्ञातव्य इत्यादि[6]विधयस्त्वारुणेषु ये ।

1 C. ग्रस्तम् for ध्वस्त.
2 P कर्म for काम्य.
3 P भागी for भोगी.
4 P संज्ञेयौ for विज्ञेयौ.
5 P °द्व्यध्यङ्गत्वा° for °द्विध्यंशत्वा°
6 P,M इत्यादौ for इत्यादि.

बोधं विदधते ब्रह्मण्यात्मनां परमात्मनि ॥ १० ॥
दूषयन्त्यनुमानाभ्यां बौद्धा वेदमपि स्फुटम् ।
तन्मूललब्धधर्मादेरपलापस्तु[1] सिध्यति ॥ ११ ॥
वेदोऽप्रमाणं वाक्यत्वाद्रथ्यापुरुषवाक्यवत् ।
अथानाप्त[2]प्रणीतत्वादुन्मत्तानां यथा वचः ॥ १२ ॥
तदयुक्तमिमौ हेतू भवेतामप्रयोजकौ ।
वाक्यत्वमात्राद्वेदस्य न भवत्यप्रमाणता ॥ १३ ॥
अनाप्तपुरुषोक्तत्वं हेतुस्ते न प्रयोजकः ।
स्यादनाप्तोक्ततामात्रादप्रामाण्यं न च श्रुतेः ॥ १४ ॥
नित्यवेदस्य चानाप्तप्रणीतत्वं न दुष्यति ।
विप्रलम्भादयो दोषा विद्यन्ते पुंभिरां सदा ॥ १५ ॥
वेदस्यापौरुषेयत्वाद्दोषाशङ्कैव नास्ति नः ।
वेदस्यापौरुषेयत्वं केचिन्नैयायिकादयः ॥ १६ ॥
दूषयन्तीश्वरोक्तत्वान्मन्यमानाः प्रमाणताम् ।
पौरुषेयो भवेद्वेदो वाक्यत्वाद्भारतादिवत् ॥ १७ ॥
सर्वेश्वरप्रणीतत्वे प्रामाण्यमपि सुस्थितम् ।
प्रामाण्यं विद्यते नेति पौरुषेयेषु युज्यते ॥ १८ ॥
वेदे वक्तुरभावाच्च तद्वार्तापि सुदुर्लभा ।
वेदस्य नित्यता प्रोक्ता [3]प्रामाण्येनोपयुज्यते ॥ १९ ॥
सर्वेश्वरप्रणीतत्वं प्रामाण्यस्यैव कारणम् ।
तदयुक्तं प्रमाणेन केनात्रेश्वरकल्पना ॥ २० ॥

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1 C °लापोऽपि for °लापस्तु.

2 C अथवाप्तप्र° for अथानाप्तप्र°.

3 C प्रामाण्येनापि यु° for प्रामाण्येनोपयु°.

स यद्यागमकल्पस्स्यान्नित्योऽनित्यः किमागमः ।
नित्यश्चेत्तं प्रतीशस्य केयं कर्तृत्वकल्पना ॥ २१ ॥
अनित्यागमपक्षे स्यादन्योऽन्याश्रयदूषणम्[1] ।
आगमस्य प्रमाणत्वमीश्वरोक्तचेश्वरस्ततः ॥ २२ ॥
आगमात्सिध्यतीत्येवमन्योऽन्याश्रयदूषणम् ।
स्वत एव प्रमाणत्वमतो वेदस्य सुस्थितम् ॥ २३ ॥
धर्माधर्मौ च वेदैकगोचरावित्यपि स्थितम् ।
ननु वेदं विना साक्षात्करामलकवत्स्फुटम् ॥ २४ ॥
पश्यन्ति योगिनो धर्मं कथं वेदैकमानता ।
तदयुक्तं न योगी स्यादस्मदादिविलक्षणः ॥ २५ ॥
सोऽपि पञ्चेन्द्रियैः पश्यन् विषयं नातिरिच्यते ।
प्रत्यक्षमनुमानाख्यमुपमानमनन्तरम् ॥ २६ ॥
अर्थापत्तिरभावश्च न धर्मं बोधयन्ति वै[2] ।
तत्तदिन्द्रिययोगेन वर्तमानार्थबोधकम् ॥ २७ ॥
प्रत्यक्षं न हि गृह्णाति सोऽप्यतीतमनागतम् ।
धर्मेण नित्यसम्बन्धिरूपस्याभावतः क्वचित् ॥ २८ ॥
नानुमानमपि व्यक्तं धर्माधर्मावबोधकम् ।
धर्मादिसदृशाभावादुपमानमपि क्वचित् ॥ २९ ॥
सादृश्यग्राहकं नैव धर्माधर्मविबोधकम् ।
सुखस्य कारणं धर्मो दुःखस्याधर्म इत्यपि ॥ ३० ॥

1 P °दन्योऽन्यव्यापिद्° for °दन्योऽन्याश्रयदूषणम्.

2 P M च for वै.

अर्थापत्त्यात्र सामान्यमात्रे [1]ज्ञाते न दुष्यति ।
सामान्यमननुष्ठेयं किञ्चातीतं तदा भवेत् ॥ ३१ ॥
यागादयो ह्यनुष्ठेया [2]विशेषा विधिचोदिताः ।
अभावाख्यं प्रमाणं न पुण्यापुण्यप्रकाशकम् ॥ ३२ ॥
प्रमाणपञ्चकाभावे तत् सदा वर्तते यतः ।
वेदैकगोचरौ तस्माद्धर्माधर्माविति स्थितम् ॥ ३३ ॥
वेदैकविहितं कर्म मोक्षदं नापरं ततः ।
मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ॥ ३४ ॥
नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहासया[3] ।
आत्मा ज्ञातव्य इत्यादिविधिभिः प्रतिपादिते ॥ ३५ ॥
जीवात्मनां प्रबोधस्तु जायते परमात्मनि ।
प्रत्याहारादिकं योगमभ्य[4]स्यन्विहितक्रियः ॥ ३६ ॥
मनःकरणकेनात्मा प्रत्यक्षेणावसीयते ।
भिन्नाभिन्नात्मकस्त्वात्मा गोवत्सदसदात्मतः ॥ ३७ ॥
जीवरूपेण भिन्नोऽपि त्वभिन्नः पररूपतः ।
असत्स्याज्जीवरूपेण सद्रूपः पररूपतः[5] ॥ ३८ ॥
शाबळेयादिगोष्वेव यथा गोत्वं प्रतीयते ।
परमात्मा त्वनुस्यूतवृत्तिर्जीवेऽपि बुध्यताम् ॥ ३९ ॥
त्रैयम्बकादिभिर्मन्त्रैः पूज्यो ध्येयो मुमुक्षुभिः ।
ध्यात्वैवारोपिताकारं कैवल्यं सोऽधि[6]गच्छति ॥ ४० ॥

1 P ज्ञाने न for ज्ञाते न.
2 P विशेषविधि for विशेषा विधि.
3 C जिघांसया for जिहासया.
4 C °मभ्यसन् for °मभ्यस्यन्.
5 P रूपकः for रूपतः.
6 C सोऽपि for सोऽधि°.

परानन्दानुभूतिः स्यान्मोक्षे तु विषयादृते ।
विषयेषु विरक्तास्स्युर्नित्यानन्दानुभूतितः ॥
गच्छन्त्यपुनरावृत्तिं मोक्षमेव मुमुक्षवः ॥ ४१½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे भट्टाचार्यपक्षो नाम अष्टमप्रकरणम्.

अथ साङ्ख्यपक्षः

साङ्ख्य[1]दर्शनसिद्धान्तः संक्षेपादथ कथ्यते ।
साङ्ख्यशास्त्रं द्विधाभूतं सेश्वरञ्च निरीश्वरम् ॥ १
चक्रे निरीश्वरं साङ्ख्यं कपिलोऽन्यत्पतञ्जलिः ।
कपिलो वासुदेवस्स्यादनन्तस्स्यात्पतञ्जलिः ॥ २
ज्ञानेन मुक्तिं कपिलो योगेनाह पतञ्जलिः ।
योगी कपिलपक्षोक्तं तत्त्वज्ञानमपेक्षते ॥ ३ ॥
श्रुतिस्मृतीतिहासेषु पुराणे भारतादिके ।
साङ्ख्योक्तं दृश्यते[2]स्पष्टं तथा शैवागमादिषु ॥ ४ ॥
व्यक्ताव्यक्तविवेकेन पुरुषस्यैव वेदनात् ।
दुःखत्रयनिवृत्तिः स्यादेकान्तात्यन्ततो नृणाम् ॥ ५ ॥
दुःखमाध्यात्मिकं चाधिभौतिकं चाधिदैविकम् ।
आध्यात्मिकं मनोदुःखं व्याधयः पिटकादयः ॥ ६ ॥
आधिभौतिकदुःखं स्यात् कीटादिप्राणिसम्भवम् ।
वर्षातपादिसम्भूतं दुःखं स्यादाधिदैविकम् ॥ ७ ॥
एकान्तात्यन्ततो दुःखं निवर्तेतात्मवेदनात् ।
उपायान्तरतो मोक्षः क्षयातिशयसंयुतः ॥ ८ ॥
न चौषधैर्न यागाद्यैः स्वर्गादिफलहेतुभिः ।
त्रैगुण्यविषयैर्मोक्षस्तत्त्वज्ञानादृते परैः ॥ ९ ॥
पञ्चविंशतितत्त्वानि व्यक्ताव्यक्तादिकानि यः ।
वेत्ति तस्यैव विस्पष्टमात्मज्ञानं भविष्यति ॥ १० ॥
पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे वसेत् ।
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥ ११ ॥

[1] C दुर्गम for दर्शन. [2] C स्विष्टम् for स्पष्टम्.

पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
अहङ्कारश्च शब्दश्च स्पर्शरूपरसास्तथा ॥ १२ ॥
गन्धः श्रोत्रं त्वक्च चक्षुर्जिह्वा घ्राणश्च वागपि ।
पाणिः पादस्तथा पायुरुपस्थश्च मनस्तथा ॥ १३ ॥
पृथिव्यापस्तथा तेजो वायुराकाशमित्यपि ।
सृष्टिप्रकारं वक्ष्यामि तत्त्वात्मकमिदं जगत् ॥ १४ ॥
सर्वं हि प्रकृतेः कार्यं नित्यैका प्रकृतिर्जडा ।
प्रकृते[3]स्त्रिगुणावेशादुदासीनोऽपि कर्तृवत् ॥ १५ ॥
स चेतनावत्तद्योगात्सर्गः पङ्ग्वन्धयोगवत् ।
प्रकृतिर्गुणसाम्यं स्याद्गुणास्सत्त्वं रजस्तमः ॥ १६ ॥
सत्त्वोदये सुखं प्रीतिः शान्तिर्लज्जाङ्गलाघवम् ।
क्षमा धृतिरकार्पण्यं दमो ज्ञानप्रकाशनम्[4] ॥ १७ ॥
रजोगुणोदये लोभः सन्तापः कोपविग्रहौ ।
अभिमानो मृषावादः प्रवृत्तिर्दम्भ इत्यपि ॥ १८ ॥
तमोगुणोदये तन्द्री मोहो निद्राङ्गगौरवम् ।
आलस्यमप्रबोधश्च प्रमादश्चैवमादयः ॥ १९ ॥
व्यासाभिप्रेतसिद्धान्ते वक्ष्येऽहं भारते स्फुटम् ।
त्रैगुण्यविततिं सम्यग्विस्तरेण यथातथम्[5] ॥ २० ॥
प्रकृतेः स्यान्महांस्तस्मादहङ्कारस्ततोऽप्यभूत् ।
तन्मात्राख्यानि पञ्च स्युः सूक्ष्मभूतानि तानि हि ॥ २१ ॥
वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ।
शब्दस्स्पर्शस्तथा रूपं रसो गन्ध इतीरिताः ॥ २२ ॥

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1 C त्वचश्चक्षुः for त्वक् च चक्षुः.

2 C alone reads this line.

3 P. M. प्रकृतिः for प्रकृतेः.

4 C प्रकाशकम् for प्रकाशनम्.

5 P. M. यथा तथा for यथातथम्.

खवाय्वग्न्यम्बुपृथ्व्यस्स्युः सूक्ष्मा एव न चापरे ।
पटः स्याच्छुक्लतन्तुभ्यः शुक्ल एव यथा तथा ॥ २३ ॥

त्रिगुणानुगुणं तस्मात्तत्त्वसृष्टिरपि त्रिधा[1] ।
सत्त्वात्मकानि सृष्टानि तेभ्यो ज्ञानेन्द्रियाण्यथ ॥ २४ ॥

श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणमित्यत्र पञ्चकम्[2] ।
तैश्शब्दस्पर्शरूपाणि रसगन्धौ प्रवेत्त्यसौ ॥ २५ ॥

रजोगुणोद्भवानि स्युस्तेभ्यः कर्मेन्द्रियाण्यथ ।
वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ॥ २६ ॥

वचनादानगमनविसर्गानन्दकर्म च ।
मनोऽन्तःकरणाख्यं स्यात् ज्ञेयमेकादशेन्द्रियम् ॥ २७ ॥

तमोगुणोद्भवान्येभ्यो महाभूतानि जज्ञिरे ।
पृथिव्यापस्तथा तेजो वायुराकाश[3] इत्यपि ॥ २८ ॥

पञ्चविंशतितत्त्वानि प्रोक्तान्येतानि वै मया ।
एतान्येव विशेषेण ज्ञातव्यानि गुरोर्मुखात् ॥ २९ ॥

आत्मानः प्रळये लीनाः[4] प्रकृतौ सूक्ष्मदेहिनः ।
गुणकर्मवशाद्ब्रह्मस्थावरान्तस्वरूपिणः ॥ ३० ॥

प्रकृतौ सूक्ष्मरूपेण स्थितमेवाखिलं जगत् ।
अभिव्यक्तं भवत्येव नासदुत्पत्तिरिष्यते ॥ ३१ ॥

असदुत्पत्तिपक्षे च शशशृङ्गादि सम्भवेत् ।
असत्तैलं तिलादौ चेत्सिकताभ्योऽपि तद्भवेत् ॥ ३२ ॥

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1 C reads करणानुविधायित्वात् कार्यञ्च त्रिगुणात्मकम् instead of the line beginning with त्रिगुण.

2 P.M पञ्च वै for पञ्चकम्.

3 C वायुराकाशमि° for वायुराकाश इ°.

4 C प्रळयालीनाः for प्रलये लीनाः.

जनितं जनयेच्चेति यस्तु दोषस्त्वयेरितः ।
अभिव्यक्तिमते न स्यादभिव्यञ्जक[1]कारणैः ॥ ३३ ॥

आत्मानो बहवः साध्या देहे देहे व्यवस्थिताः ।
एकश्चेद्युगपत्सर्वे म्रियेरन् सम्भवन्तु वा ॥ ३४ ॥

पश्येयुर्युगपत्सर्वे पुंस्येकस्मिन् प्रपश्यति ।
अतः स्यादात्मनानात्वमद्वैतं नोपपद्यते ॥ ३५ ॥

आत्मा ज्ञातव्य इत्यादिविधिभिः प्रतिपादितः ।
निवृत्तिरूपधर्मः स्यान्मोक्षदोऽन्यः प्रवर्तकः ॥ ३६ ॥

अग्निष्टोमादयो यज्ञाः काम्याः स्युर्विहिता अपि ।
प्रवृत्तिधर्मास्ते [2]ज्ञेया यतः पुंसां प्रवर्तकाः ॥ ३७ ॥

धर्मेणोर्ध्वगतिः पुंसामधर्मात्स्यादधोगतिः ।
ज्ञानेनैवापवर्गः स्यादज्ञानाद्बध्यते नरः ॥ ३८ ॥

ब्रह्मार्पणतया यज्ञाः कृतास्ते मोक्षदा यदि ।
अयज्ञत्वप्रसङ्गस्स्यान्मन्त्रार्थस्यान्यथाकृतेः ॥ ३९ ॥

तस्माद्यागादयो धर्मास्संसारेषु प्रवर्तकाः ।
निषिद्धेभ्योऽपि कर्तव्याः पुंसां सम्पत्तिहेतवः ॥ ४० ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे कपिलवासुदेवसाङ्ख्यपक्षो नाम नवमप्रकरणम्.

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[1] C व्यञ्जन for व्यञ्जक.   [2] C यज्ञाः for ज्ञेयाः.

अथ पतञ्जलिपक्षः.

अथ सेश्वरसाङ्ख्यस्य वक्ष्ये पक्षं पतञ्जलेः ।
पतञ्जलिरनन्तः स्याद्योगशास्त्रप्रवर्तकः ॥ १ ॥
पञ्चविंशतितत्त्वानि पुरुषं प्रकृतेः परम् ।
जानतो योगसिद्धिः स्याद्योगाद्दोषक्षयो भवेत् ॥ २ ॥
पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
अहङ्कारश्च तन्मात्रा विकाराश्चापि षोडश ॥ ३ ॥
महाभूतानि चेत्येतदृषिणैव सुविस्तृतम् ।
ज्ञानमात्रेण मुक्तिः स्यादित्यालस्यस्य लक्षणम् ॥ ४ ॥
ज्ञानिनोऽपि भवत्येव दोषैर्बुद्धिभ्रमः क्वचित् ।
गुरूपदिष्टविद्यातो नष्टाविद्योऽपि पूरुषः ॥ ५ ॥
देहदर्पणदोषांस्तु योगेनैव विनाशयेत् ।
सम्यग्ज्ञातो रसो यद्वद्गुडादेर्नानुभूयते ॥ ६ ॥
पित्तज्वरयुतैस्तस्माद्दोषानेव विनाशयेत् ।
गुरूपदिष्टविद्यस्य विरक्तस्य नरस्य तु ॥ ७ ॥
दोषक्षयकरस्तस्माद्योगादन्यो न विद्यते ।
अविद्योपात्तकर्तृत्वात्कामात्कर्माणि कुर्वते ॥ ८ ॥
ततः कर्मविपाकेन[1] जात्यायुर्भोगसम्भवः ।
पञ्चक्लेशास्त्वविद्या च रागद्वेषौ तदुद्भवौ ॥ ९ ॥
अस्मिताभिनिवेशौ च तत्राविद्यैव कारणम् ।
आत्मबुद्धिरविद्या स्यादनात्मनि कळेबरे ॥ १० ॥

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1 G भागेन for पाकेन.

पञ्चभूतात्मको देहो देही [1]त्वात्मा ततोऽपरः ।
तज्जन्यपुत्रपौत्रादिसन्तानेऽपि [2]ममत्वधीः ॥ ११ ॥

अविद्या देहभोग्ये वा गृहक्षेत्रादिके तथा ।
नष्टाविद्योऽथ तन्मूलरागद्वेषादि[3] वर्जितः ॥ १२ ॥

मुक्तये योगमभ्यस्येदिहामुत्रफलास्पृहः ।
चित्तवृत्तिनिरोधे स्याद्योगः [4]स्वस्मिन्व्य[5]वस्थितिः[6] ॥ १३ ॥

वृत्तयो नात्र [7]वर्ण्यन्ते क्लिष्टाक्लिष्टविभेदिताः ।
क्रियायोगं प्रकुर्वीत साक्षाद्योगप्रवर्तकम् ॥ १४ ॥

क्रियायोगस्तपो[8] मन्त्रजपो भक्तिर्दृढेश्वरे ।
क्लेशकर्मविपाकादिशून्यः सर्वज्ञ ईश्वरः ॥ १५ ॥

स कालेनानवच्छेदाद्ब्रह्मादीनां गुरुर्मतः ।
तद्वाचकः स्यात्प्रणवस्तज्जपो वाच्यभावनम्[9] ॥ १६ ॥

योगान्तरायनाशः स्यात्तेन प्रत्यञ्चनो भवेत् ।
आलस्यं व्याधयस्तीव्राः प्रमादस्त्यानसंशयाः ॥ १७ ॥

अनवास्थितचित्तत्वमश्रद्धा भ्रान्तिदर्शनम् ।
दुःखानि[10] दौर्मनस्यञ्च विषयेषु च लोलता ॥ १८ ॥

श्वासप्रश्वासदोषौ च देहकम्पो निरङ्कुशः ।
इत्येवमादयो दोषा योगविघ्नाः स्वभावतः ॥१९ ॥

1 C °हीत्या° for °ही त्वा°.
2 M ममेति for ममत्व.
3 P °द्वेषवि° for °द्वेषादि.
4 P ° त° for °स्व°.
5 C °न्न° for °न्व्य°.
6 P °तः for °तिः.
7 C वर्ज्य° for वर्ण्य°.
8 P योगात्प्रजायेत तपो° for योगस्तपो मन्त्रजपो°.
9 P भावना for भावनम्.
10 P सुखानि for दुःखानि.

ईश्वरप्रणिधानेन तस्माद्विघ्नान्विनाशयेत् ।
मैत्र्यादिभिर्मनश्शुद्धिं कुर्याद्योगस्य साधनम् ॥ २० ॥
मैत्रीं कुर्यात्सुधीर्लोके करुणां दुःखिते जने ।
धर्मेऽनुमोदनं कुर्यादुपेक्षामेव पापिनाम् ॥ २१ ॥
भगवत्क्षेत्रसेवा च सज्जनस्य च सङ्गतिः ।
भगवच्चरिताभ्यासो भावना प्रत्यगात्मनः ॥ २२ ॥
इत्येवमादिभिर्यत्नैः [1]संशुद्धं योगिनो मनः ।
शक्तं स्यादतिसूक्ष्माणां महतामपि भावने ॥ २३ ॥
योगाङ्गकारणाद्दोषे नष्टे ज्ञानप्रकाशनम् ।
अष्टावङ्गानि योगस्य यमोऽथ नियमस्तथा ॥ २४ ॥
आसनं पवनायामः प्रत्याहारोऽथ धारणा ।
ध्यानं समाधिरित्येवं तानि विस्तरतो यथा ॥ २५ ॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ।
यमाः पञ्च भवन्त्येते जात्याद्यनुगुणा मताः ॥ २६ ॥
नियमाश्शौचसन्तोष[2]तपोमन्त्रेशसेवनाः[3] ।
यमस्य नियमस्यापि[4] सिद्धौ वक्ष्ये फलानि च ॥ २७ ।
अहिंसायाः फलं तस्य सन्निधौ वैरवर्जनम् ।
सत्यादमोघवाक्त्वं स्यादस्तेयाद्रत्नसङ्गतिः ॥ २८ ॥
ब्रह्मचर्याद्वीर्यलाभो जन्मधीरपरिग्रहात् ।
शौचात्स्वाङ्गेऽजुगुप्सा स्याद्दुर्जनस्पर्शवर्जनम् ॥ २९ ॥
सत्त्वशुद्धिस्सौमनस्यमैकाग्र्येन्द्रियवश्यते ।
आत्मदर्शनयोग्यत्वं मनश्शौचफलं भवेत् ॥ ३० ॥

1 C सुशुद्धम् for संशुद्धम्.
2 M सन्तोषाः for सन्तोष.
3 M सेवने for सेवनाः.
4 M °स्याथ for °स्यापि.

अनुत्तमसुखावाप्तिः सन्तोषाद्योगिनो भवेत् ।
इन्द्रियाणाञ्च कायस्य सिद्धिः स्यात्तपसः फलम् ॥ ३१ ॥
इन्द्रियस्य तु सिद्ध्या स्याद्दूरालोकादिसम्भवः ।
कायसिद्ध्याणिमादिः स्यात्तस्य दिव्यशरीरिणः ॥ ३२ ॥
जपेन देवताकर्षः समाधिस्त्वीशसेवया ।
आसनं स्यात् स्थिरसुखं द्वन्द्वनाशस्ततो भवेत् ॥ ३३ ॥
पद्मभद्रमयूराख्यैर्वीरस्वस्तिककुक्कुटैः ।
आसनैर्योगशास्त्रोक्तैरासितव्यश्च योगिभिः[1] ॥ ३४ ॥
प्राणापाननिरोधः स्यात् प्राणायामस्त्रिधा हि सः ।
कर्तव्यो योगिना तेन रेचपूरककुम्भकैः ॥ ३५ ॥
रेचनाद्रेचको वायोः पूरणात्पूरको भवेत् ।
सम्पूर्णकुम्भवत्स्थानादचलस्स तु कुम्भकः ॥ ३६ ॥
प्राणायामश्चतुर्थः स्याद्रेचपूरककुम्भकान् ।
हित्वा निर्जस्थितिर्वायोरविद्यापापनाशिनी ॥ ३७ ॥
इन्द्रियाणाञ्च[2] चरतां विषयेभ्यो निवर्तनम् ।
प्रत्याहारो भवेत्तस्य फलमिन्द्रियवश्यता ॥ ३८ ॥
चित्तस्य देशबन्धः स्याद्धारणा द्विविधा हि सा ।
देशबाह्यान्तरत्वेन बाह्यः स्यात्प्रतिमादिकः ॥ ३९ ॥
देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकः[3] ।
चित्तस्य बन्धनं तत्र[4] वृत्तिरेव न चापरम् ॥ ४० ॥

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1 M आसितव्यं हि योगिना for आसितव्यश्च योगिभिः

2 M °णां हि for °णाञ्च.

3 C देशात्वाभ्यन्तरा ज्ञेया नाभिचक्रहृदादयः for देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकः

4 C स्तय for तत्र.

नाभिचक्रादिदेशेषु प्रत्ययस्यैकतानता ।
ध्यानं समाधिस्तत्रैव त्वात्मनः शून्यवत्स्थितिः[1] ॥ ४१ ॥
धारणादित्रयं त्वेकविषयं पारिभाषिकी ।
संज्ञा संयम इत्येषा त्रयोच्चारणलाघवात् ॥ ४२ ॥
योगिनस्संयमजयात् प्रज्ञालोकः प्रवर्तते ।
संयमस्स[2] तु कर्तव्यो विनियोगोऽत्र भूमिषु ॥ ४३ ॥
पञ्चभ्योऽपि[3] यमादिभ्यो धारणादित्रयं भवेत् ।
अन्तरङ्गं हि निर्बीज[4]समाधिः स्यात्ततः परम् ॥ ४४ ॥
अजित्वा[5] त्वपरां भूमिं नारोहेद्भूमिमुत्तराम् ।
अजित्वारोहणे भूमेर्योगिनस्स्युरुपद्रवाः ॥ ४५ ॥
हिक्काश्वासप्रतिश्यायकर्णदन्ताक्षिवेदनाः ।
मूकताजडताकासशिरोरोगज्वरास्त्विति[6] ॥ ४६ ॥
यस्येश्वरप्रसादेन योगो भवति तस्य तु ।
न रोगाः [7]सम्भवन्त्येते येऽधरोत्तरभूमिजाः ॥ ४७ ॥
एक एवाखिलो धर्मो बाल्यकौमारयौवनैः ।
वार्धकेन तु कालेन परिणामाद्विनश्यति ॥ ४८ ॥
पराभूतस्य यातीडापिङ्गलाभ्यामहर्निशम् ।
कालस्तं[8] शमयेत्प्रत्यगभियातः सुषुम्नया ॥ ४९ ॥
मुक्तिमार्गः सुषुम्ना स्यात् कालस्तत्र हि वञ्चितः ।
चन्द्रादित्यात्मकः कालस्तयोर्मार्गद्वयं स्फुटम् ॥ ५० ॥

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1 P °वं मानशून्यपदास्थितिः for °व त्वात्मनः शून्यवत् स्थितिः.

2 C संयमस्य for संयमस्स.

3 C °भ्यो °नि for °भ्योऽपि.

4 M °जस्स° for °जस°.

5 C त्वधराम् for त्वपराम्.

6 P °ज्वरस्थितिः for °ज्वरास्त्विति.

7 P प्रभवन्त्येते for सम्भवन्त्येते.

8 C °स्तु श° for °स्तं श°.

क्षीरात्समुद्धृतं त्वाज्यं न पुनः क्षीरतां व्रजेत् ।
पृथक्कृतो गुणेभ्यस्तु भूयो नात्मा गुणी भवेत् ॥ ५१ ॥
यथा नीता रसेन्द्रेण धातवश्शातकुम्भताम् ।
पुनरावृत्तये न स्युस्तद्वदात्मापि योगिनाम् ॥ ५२ ॥
नाडीचक्रगतिर्ज्ञेया योगमभ्यस्यतां[1] सदा ।
सुषुम्ना मध्यवंशास्थिद्वारेण[2] तु शिरोगता ॥ ५३ ॥
इडा च पिङ्गला घ्राण[3]प्रदेशे सव्यदक्षिणे ।
इडा चन्द्रस्य मार्गः स्यात्पिङ्गला तु रवेस्तथा ॥ ५४ ॥
कुहूरधो गता लिङ्गं वृषणं पायुमध्यसौ ।
विश्वोदरा धारणा च सव्येतरकरौ क्रमात् ॥ ५५ ॥
सव्येतराङ्घ्री विज्ञेयौ हस्तिजिह्वा यशस्विनी ।
सरस्वती तु जिह्वा स्यात् सुषुम्नापृष्ठानिर्गता ॥ ५६ ॥
तत्पार्श्वयोः स्थितौ कर्णौ शङ्खिनी च पयस्विनी ।
गान्धारी[4] सव्यनेत्रं स्यान्नेत्रं पूषा तु दक्षिणम् ॥ ५७ ॥
ज्ञानकर्मेन्द्रियाणि स्युर्नाड्यः [5]कण्ठाद्विनिस्सृताः[6] ।
नाड्यो हि योगिनां ज्ञेयाः सिरा एव न चापराः ॥ ५८ ॥
प्राणादिवायुसञ्चारो नाडीष्वेव यथा तथा ।
ज्ञातव्यो योगशास्त्रेषु तद्व्यापारश्च दृश्यताम् ॥ ५९ ॥
योगी तु संयमस्थाने संयमात्स[7]र्वविद्भवेत् ।
पूर्वजातिपरिज्ञानं संस्कारे संयमाद्भवेत् ॥ ६० ॥
हस्त्यादीनां बलानि स्युर्हस्त्यादिस्थानसंयमात् ।
मैत्र्यादि लभते योगी मैत्र्यादिस्थानसंयमात् ॥ ६१ ॥

[1] C °सता सता for °स्यतां सदा.
[2] C मार्गेण for द्वारेण.
[3] M पुटे द्वे for प्रदेशे.
[4] C गान्धारा for गान्धारी.
[5] M कन्दा° and P कर्णा° for कण्ठा°.
[6] M °र्गता: for °स्सृताः.
[7] P °त्पूर्व° of °त्सर्व°.

चन्द्रे[1] स्यात्संयमात्तस्य तारकाव्यूहवेदनम्[2] ।
ध्रुवेऽनागत[3]विज्ञानं सूर्ये स्याद्भुवनेषु धीः ॥ ६२ ॥

कायव्यूहपरिज्ञानं नाभिचक्रे तु संयमात् ।
क्षुत्पिपासानिवृत्तिः स्यात्कर्णकूपे तु संयमात् ॥ ६३ ॥

कर्णनाड्यां भवेत्स्थैर्यमर्थज्योतिषि सिद्धधीः[4] ।
जिह्वाग्रे रससंवित्स्यान्नासाग्रे गन्धवेदनम् ॥ ६४ ॥

अभ्यासादनिशं तस्माद्देहकान्तिश्शुभाकृतिः ।
क्षुदादिविनिवृत्तिश्च जायते वत्सराद्यतः[5] ॥ ६५ ॥

संवत्सरेण विविधा जायन्ते योगसिद्धयः ।
यथेष्टचरितं ज्ञानमतीताद्यर्थगोचरम् ॥ ६६ ॥

स्वदेहेन्द्रियसंशुद्धि[6]र्जरामरणसंक्षयः ।
वैराग्येण निवृत्तिः स्यात्संसारे योगिनोऽचिरात् ॥ ६७ ॥

अणिमाद्यष्टकं तस्य योगसिद्धस्य जायते ।
तेन मुक्तिविरोधो न शिवस्येव यथा तथा ॥ ६८ ॥

अणिमा लघिमा चैव महिमा प्राप्तिरीशिता ।
प्राकाम्यञ्च तथेशित्वं वशित्वं यत्र कामदम् ॥ ६९ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलि-सेश्वरसाङ्ख्यपक्षो नाम दशमप्रकरणम्.

[1] P चन्द्रस्य संय° for चन्द्रे स्यात् संय°.
[2] M वेदना for वेदनम्.
[3] C तद्गति for अनागत.
[4] P सिद्धये for सिद्धधीः.
[5] C वत्सरार्धतः for वत्सराद्यतः.
[6] m शुद्धिश्च for संशुद्धिः.

अथ वेदव्यासपक्षः.

सर्वशास्त्राविरोधेन व्यासोक्तो भारते द्विजैः ।
गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकैः[1] ॥ १ ॥
पुरुषः[2] प्रकृतिश्चेति [3]द्व्यात्मकमिदं जगत् ।
परश्शयानस्तन्मात्रपुरे[4] तु पुरुषः स्मृतः ॥ २ ॥
तन्मात्रास्सूक्ष्मभूतानि प्रायस्ते त्रिगुणास्स्मृताः[5] ।
प्रकृतिर्गुणसाम्यं स्याद्गुणास्सत्त्वं रजस्तमः ॥ ३ ॥
बन्धः पुंसो गुणावेशो मुक्तिर्गुणविवेकधीः ।
गुणस्वभावैरात्मा स्यादुत्तमो मध्यमोऽधमः ॥ ४ ॥
उत्तमः सात्त्विकः श्लेष्मप्रकृतिस्स[6] जलात्मकः ।
राजसो मध्यमो ह्यात्मा स पित्तप्रकृतिर्मतः ॥ ५ ॥
अधमस्तामसो वातप्रकृतिर्यत्तमो मरुत् ।
सत्त्वं शुक्लं रजो रक्तं[7] धूम्रं कृष्णं तमो मतम्[8] ॥ ६ ॥
जलाग्निपवनात्मानः शुक्लरक्तासितास्ततः ।
तत्तदाकारचेष्टाद्यैर्लक्ष्यन्ते सात्त्विकादयः ॥ ७ ॥
प्रियङ्गुदूर्वाशस्त्राब्जहेमवर्णः कफात्मकः ।
गूढास्थिबन्धस्सुस्निग्धपृथुवक्षा बृहत्तनुः[9] ॥ ८ ॥

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[1] M वैदिकैः for वैदिकः in other MSS.

[2] C प्रकृतिः पुरुषश्चेति for पुरुषः प्रकृतिश्चेति.

[3] P द्विधात्मक° for द्व्यात्मक°.

[4] C पुरेऽत्र for पुरे तु.

[5] C त्रिगुणात्मकाः for त्रिगुणास्स्मृताः.

[6] C यज्जलं कफः for °स्स जलात्मकः.

[7] C has रजो रक्तं धूम्रम् another reading being धूम्रवर्णं रजः.

[8] C यतः for मतम्.

[9] C बृहत्तरः for बृहत्तनुः.

गम्भीरो मांसलः सौम्यो गजगामी महामनाः ।
मृदङ्गनादो मेधावी दयालुस्सत्यवागृजुः ॥ ९ ॥

क्षुद्र[1]दुःखपरिक्लेशैरतप्तो घर्मतस्तथा ।
अनेकपुत्रभृत्याढ्यो भूरिशुक्लो रतिक्षमः ॥ १० ॥

धर्मात्मा मितभाषी च निष्ठुरं वक्ति न क्वचित् ।
बाल्येऽप्यरोदनोऽलोलो न बुभुक्षार्दितो भृशम् ॥ ११ ॥

भुङ्क्तेऽल्पं मधुरं कोष्णं तथापि बलवानसौ ।
अप्रतीकारतो वैरं चिरं गूढं वहत्यसौ ॥ १२ ॥

ः स्मृतिः प्रीतिः सुख लज्जाङ्गलाघवम् ।
आनृण्यं समतारोग्यमकार्पण्यमचापलम् ॥ १३ ॥

इष्टापूर्तविशेषाणां क्रतूनामविकत्थनम्[2] ।
दानेन चानुग्रहण[3]मस्पृहा च परार्थतः ॥ १४ ॥

सर्वभूतदया चेति गुणैर्ज्ञेयोऽत्र सात्त्विकः ।
रजोगुणपरिच्छेद्यो राजसोऽत्र यथा जनः ॥ १५ ॥

रजः पित्तं तदेवाग्निरग्निस्तत्पित्तजस्तु वा ।
तीव्रतृष्णो बुभुक्षार्तः पैत्तिकोऽमित[4]भोजनः ॥ १६ ॥

पिङ्गकेशोऽल्परोमा च ताम्रवक्त्राङ्घ्रिहस्तकः ।
घ[5]र्मासहिष्णुरुष्णाङ्गः स्वेदनः पूतिगन्धयुक् ॥ १७ ॥

स्वस्थो विरेचनादेवं मृदुकोष्ठोऽतिकोपनः ।
शूरस्सुचरितो मानी क्लेशभीरुश्च पण्डितः ॥ १८ ॥

[1] M क्षुत्तृड्दुःख for क्षुद्रदुःख.
[2] P °मपि कल्पना for °मविकत्थनम्.
[3] M °णं नि° for °णम°.
[4] C द्रुत for अमित.
[5] M कर्म for घर्म.

माल्यानुलेपनादीच्छुरतिस्वस्थो[1]ज्ज्वलाकृतिः ।
अल्पशुक्रोऽल्पकामश्च कामिनीनामनीप्सितः ॥ १९ ॥

बाल्येऽपि पलितं धत्ते रक्तरोमाथ नीलिकाम् ।
बली साहसिको भोगी सम्प्राप्तविभवस्सदा ॥ २० ॥

भुङ्क्तेऽतिमधुरं चार्द्रं भक्ष्यं[2] कट्वम्लनिस्स्पृहः ।
नात्युष्णभोजी पानीयमन्तरा प्रचुरं पिबन्[3] ॥ २१ ॥

नेत्रं चात्यल्प[4]पक्ष्मास्यं भवेच्छीतजलप्रियः ।
कोपेनार्काभितापेन रागमाशु प्रयाति च ॥ २२ ॥

अत्यागित्वमकारुण्यं सुखदुःखोपसेवनम् ।
अहङ्कारादसत्कारश्चिन्ता वैरोपसेवनम् ॥ २३ ॥

पर[5]भार्यापहरणं ह्रीनाशोऽनार्जवन्त्विति ।
राजसस्य गुणाः प्रोक्तास्तामसस्य गुणा यथा ॥ २४ ॥

अधर्मस्तामसो ज्ञेयस्तामसो वातिको जनः ।
अधन्यो मत्सरी चोरः[6] प्राकृतो नास्तिको भृशम् ॥ २५ ॥

दीर्घस्फुटितकेशान्तः कृशः कृष्णोऽतिलोमशः ।
अस्निग्धविरळस्थूलदन्तो धूसरविग्रहः ॥ २६ ॥

चञ्चलास्य धृतिर्बुद्धिश्चेष्टा दृष्टिर्गतिः स्मृतिः ।
सौहार्दमस्थिरं तस्य प्रलापोऽसङ्गतस्सदा[7] ॥ २७ ॥

बह्वाशी मृगयाशीलो मलिष्टः कलहप्रियः ।
शीतासहिष्णुश्चपलो दोषधीर्जङ्गस्वरः ॥ २८ ॥

1 M स्वच्छो° for स्वस्थो°.
2 M भक्ष्यपक्वाम्ल for भक्ष्यं कट्वम्ल.
3 P पिबेत् for पिबन्.
4 M तन्वल्प for चात्यल्प.
5 C भावा° for भार्या°.
6 C चारः for चोरः.
7 P °स्तथा for °स्सदा.

सन्नसक्तचलालापो गीतवाद्य[1]रतस्सदा ।
मधुराद्युपभोगी[2] च भक्ष्य[3]पक्वाम्लसस्पृहः ॥ २९ ॥
अल्पपित्तकफः[4] प्रेक्ष्योऽस्वल्पनिद्रोऽल्पजीवनः[5] ।
एवमादिगुणैर्ज्ञेयस्तामसो वातिको जनः ॥ ३० ॥
पञ्चभूतगुणान्वक्ष्ये त्रैगुण्यान्नातिभेदिनः ।
जङ्गमानाञ्च सर्वेषां शरीरे पञ्च धातवः ॥ ३१ ॥
प्रत्येकशः प्रभिद्यन्ते यैश्शरीरं विचेष्टते ।
त्वक् च मांसं तथास्थीनि मज्जा स्नायुश्च पञ्चमः ॥ ३२ ॥
इत्येतदिह संख्यातं शरीरे पृथिवीमयम् ।
तेजोऽग्नितस्तथा क्रोधश्चक्षुरूष्मा तथैव च ॥ ३३ ॥
अग्निर्जरयते चापि पञ्चाग्रयाश्शरीरिणाम्[6] ।
श्रोत्रं घ्राणमथास्यञ्च हृदयं कोष्ठमेव च ॥ ३४ ॥
आकाशात्प्राणिनामेते शरीरे पञ्च धातवः ।
श्लेष्मा पित्तमथ स्वेदो वसा शोणितमेव च ॥ ३५ ॥
इत्यापः पञ्चधा देहे भवन्ति प्राणिनां सदा ।
प्राणात्प्राणयते देही व्यानाद्व्यायच्छते सदा ॥ ३६ ॥
गच्छत्यपानोऽवाक् चैव समानो हृद्यवस्थितः ।
उदानादुच्छ्वसिति च वृत्तिभेदांश्च भाषते ॥ ३७ ॥
इत्येते वायवः पञ्च चेष्टयन्तीह देहिनः ।
इष्टानिष्टसगन्धश्च मधुरः कटुरेव च ॥ ३८ ॥

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1 P रति° for रत°.

2 C मधुरात्युष्णभोजी for मधुराद्युपभोगी.

3 C कट्वम्ल for पक्वाम्ल.

4 P खल° for कफ°.

5 C जीविक° for जीवन°.

6 C शरीरिणः for शरीरिणाम्.

निर्हारी [1]सङ्गतः स्निग्धो रूक्षो विशद एव च ।
एवं नवविधो ज्ञेयः पार्थिवो गन्धविस्तरः ॥ ३९ ॥
मधुरो लवणस्तिक्तः कषायोऽम्लः कटुस्तथा ।
एवं षड्विधविस्तारो रसो वारिमयो मतः[2] ॥ ४० ॥
ह्रस्वो दीर्घस्तथा स्थूलश्चतुरश्रोऽथ वृत्तवान् ।
शुक्लः कृष्णस्तथा रक्तो नीलः पीतोऽरुणस्तथा ॥ ४१ ॥
एवं द्वादशविस्तारो ज्योतिषोऽपि गुणः स्मृतः ।
षड्जर्षभौ च[3] गान्धारो मध्यमः पञ्चमस्तथा ॥ ४२ ॥
धैवतो निषधश्चैव सप्तैते शब्दजा गुणाः ।
उष्णश्शीतं सुखं दुःखं स्निग्धो विशद एव च ॥ ४३ ॥
कठिनाश्चिक्कणः श्लक्ष्णः पिच्छिलो मृदुदारुणौ ।
एवं द्वादशविस्तारो वायव्यो गुण उच्यते ॥ ४४ ॥
आकाशजं शब्दमाहुरेभिर्वायुगुणैस्सह ।
अव्याहतैश्चेतयते न वेत्ति विषमागतैः ॥ ४५ ॥
अथाप्याययते नित्यं धातुभिस्तैस्तु पञ्चभिः ।
आपोऽग्निर्मरुतश्चैव[4] नित्यं जाग्रति देहिषु ॥ ४६ ॥
चतुर्व्यूहात्मको विष्णुश्चतुर्धेवाकरोज्जगत् ।
ब्रह्मक्षत्रियविट्शूद्रांश्चतुर्वर्णान् गुणात्मकान् ॥ ४७ ॥
विप्रश्शुक्लो नृपो रक्तः पीतो वैश्योऽन्त्यजोऽसितः ।
विस्तृत्य धर्मशास्त्रे हि[5] तेषां कर्म समीरितम् ॥ ४८ ॥
एकस्मिन्नेव वर्णे तु चातुर्वर्ण्यं गुणात्मकम् ।
मोक्षधर्मेऽधिकारित्वसिद्धये मुनिरभ्यधात् ॥ ४९ ॥

1 C संहत° for सङ्गत°.
2 M °यस्स्मृतः for °यो मतः.
3 M तु for च.
4 M °श्चैवम् for °श्चैव.
5 P शास्त्रेषु for शास्त्रे हि.

स कर्मदेवतायोगज्ञानकाण्डेष्वनुक्रमात् ।
प्रवर्तयति तत्कर्मपरिपाकक्रमं विदन् ॥ ५० ॥

ऋजवश्शुद्धवर्णाभाः[1] क्षमावन्तो दयाळवः ।
स्वधर्मनिरता ये स्युस्ते द्विजेषु द्विजातयः ॥ ५१ ॥

कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
त्यक्तस्वधर्मा रक्ताङ्गास्ते द्विजाः क्षत्रतां गताः ॥ ५२ ॥

गोषु वृत्तिं समाधाय पीताः कृष्युपजीविनः ।
न स्वकर्म करिष्यन्ति ते द्विजा वैश्यतां गताः ॥ ५३ ॥

हिंसानृतप्रियाः क्षुद्रास्सर्वकर्मोपजीविनः ।
कृष्णाश्शौचपरिभ्रष्टास्ते द्विजाश्शूद्रतां गताः ॥ ५४ ॥

समयाचारनिश्शेषकृत्यभेदैर्विमोहयन् ।
मोक्षदो विष्णुरेव स्याद्देवदैतेयरक्षसाम् ॥ ५५ ॥

चतुर्भिर्जन्मभिर्मुक्तिर्द्वेषेण भजतस्तव ।
भवेदिति वरो दत्तः पुण्डरीकाय विष्णुना ॥ ५६ ॥

रजस्सत्त्वतमोमार्गैस्तदात्मानस्स्वकर्मभिः ।
प्राप्यते विष्णुरेवैको देवदैत्यनिशाचरैः ॥ ५७ ॥

ब्रह्मविष्णुहराख्याभिः सृष्टिस्थितिलयानपि ।
हरिरेव करोत्येको रजस्सत्त्वतमोवशात् ॥ ५८ ॥

सात्त्विकास्त्रिदशास्सर्वे त्वसुरा राजसा मताः ।
तामसा राक्षसाश्शीलप्रकृत्याकृतिवर्णतः ॥ ५९ ॥

धर्मस्सुराणां पक्षस्स्यादधर्मोऽसुररक्षसाम् ।
पिशाचादेरधर्मस्स्यादेषां लक्ष्म रजस्तमः ॥ ६० ॥

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1 M °श्शुक्लधर्माभाः for °श्शुद्धवर्णाभाः.

ईश्वराज्ज्ञानमन्विच्छेच्छ्रियमिच्छेद्धुताशनात् ।
आरोग्यं भास्करादिच्छेन्मोक्षमिच्छेज्जनार्दनात् ॥ ६१ ॥

यस्मिन्पक्षे तु यो जातः सुरो वाप्यसुरोऽपि वा ।
स्वधर्म एव तस्य स्यादधर्मोऽप्यत्र धर्मवित् ॥ ६२ ॥

वेदत्रयोक्ता ये धर्मास्तेऽनुष्ठेयास्तु सात्त्विकैः ।
अधर्मोऽथर्ववेदोक्तो राजसैस्तामसैः श्रितः ॥ ६३ ॥

विष्णुक्रमणपर्यन्तो यागोऽस्माकं यथा तथा ।
राजसैस्तामसैर्ब्रह्मरुद्राविज्यौ तु तद्गुणौ ॥ ६४ ॥

निजधर्मपथायातानन्नुगृह्णात्यसौ हरिः ।
मुच्यते निजधर्मेण [1]परधर्मो भयावहः ॥ ६५ ॥

एक एव परो विष्णुः सुरासुरनिशाचरान् ।
त्रिगुणानुगुणं नित्यमनुगृह्णाति लीलया ॥ ६६ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदव्यासोक्त-भारतपक्षो नामैकादशप्रकरणम् ॥

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[1] M धर्मोद्धि for धर्मेण.

अथ वेदान्तपक्षः.

वेदान्तशास्त्रसिद्धान्तः संक्षेपादथ कथ्यते ।
तदर्थप्रवणाः प्रायः सिद्धान्ताः परवादिनाम् ॥ १ ॥

ब्रह्मार्पणकृतैः पुण्यैर्[1]ब्रह्मज्ञानाधिकारिभिः ।
तत्त्वमस्यादिवाक्यार्थो ब्रह्म जिज्ञास्यते बुधैः ॥ २ ॥

नित्यानित्यविवेकित्वमिहामुत्रफलास्पृहा ।
शमो दमो मुमुक्षुत्वं यस्य तस्याधिकारिता ॥ ३ ॥

तत्त्वमस्येव नान्यस्त्वं[2] तच्छब्दार्थः परेश्वरः ।
त्वंशब्दार्थः पुरोवर्ती तिर्यङ्मर्त्यादिकोऽपरः ॥ ४ ॥

तादात्म्यमसिशब्दार्थो ज्ञेयस्तत्त्वंपदार्थयोः ।
सोऽयं पुरुष इत्यादिवाक्ये तादात्म्यवन्मतः ॥ ५ ॥

स्यान्मतं तत्त्वमस्यादिवाक्यं सिद्धार्थबोधनात् ।
कथं प्रवर्तकं पुंसां विधिरेव प्रवर्तकः ॥ ६ ॥

आत्मा ज्ञातव्य इत्यादिविधिभिः प्रतिपादिताः ।
यजमानाः प्रशस्यन्ते तत्त्ववादैरिहारुणैः ॥ ७ ॥

बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः ।
नानाभूतः प्रतिक्षेत्रमर्थवित्तिषु[3] भासते ॥ ८ ॥

व्यर्थातो ब्रह्मजिज्ञासा वाक्यस्यान्यपरत्वतः ।
अत्र ब्रूमस्समाधानं न लिङेव प्रवर्तकः ॥ ९ ॥

इष्टसाधनताज्ञानादपि लोकः प्रवर्तते ।
पुत्रस्ते जात इत्यादौ विधिरूपो न तादृशः ॥ १० ॥

1 P आत्म for ब्रह्म.
2 M °स्तु for °स्त्वम्.
3 P वृत्तिषु for वित्तिषु.

आत्मा ज्ञातव्य इत्यादिविषयस्त्वारुणे स्थिताः ।
बोधं विदधते ब्रह्मण्यज्ञानाद्भ्रान्त[1]चेतसाम् ॥ ११ ॥

स्यादितत्काम्यकर्माणि प्रतिषिद्धानि वर्जयन् ।
विहितं कर्म कुर्वाणः शुद्धान्तःकरणः पुमान् ॥ १२ ॥

स्वयमेव भवेज्ज्ञानी गुरुवाक्यानपेक्षया ।
तदयुक्तं न विज्ञानं[2] कर्मभिः केवलैर्भवेत् ॥ १३ ॥

गुरुप्रसादजन्यं हि ज्ञानमित्युक्तमारुणैः ।
प्रत्यक्प्रवणतां बुद्धेः कर्माण्युत्पाद्य शक्तितः[3] ॥ १४ ॥

कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ।
प्रत्यक्प्रवणबुद्धेस्तु ब्रह्मज्ञानाधिकारिणः ॥ १५ ॥

स्यादेव ब्रह्मजिज्ञासा तत्त्वमस्यादिभिर्गुरोः ।
तत्त्वमस्यादिवाक्यौघो[4] व्याख्यातो [5]हि पुनः पुनः ॥ १६ ॥

गुर्वनुग्रहहीनस्य नात्मा सम्यक्प्रकाशते ।
आत्माविद्यानिमित्तोत्थः प्रपञ्चः पाञ्चभौतिकः ॥ १७ ॥

निवर्तते यथा तुच्छं शरीरभुवनात्मकम् ।
तथा ब्रह्मविवर्तन्तु विज्ञेयमखिलं जगत् ॥ १८ ॥

वेदान्तोक्तात्मविज्ञानविपरीतमतिस्तु या ।
आत्मन्यविद्या सानादिः स्थूलसूक्ष्मात्मना स्थिता ॥ १९ ॥

आत्मनः खं ततो वायुर्वायोरग्निस्ततो जलम् ।
जलात्पृथिव्यभूद्भूमेर्व्रीह्याद्योषधयोऽभवन् ॥ २० ॥

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1 P °त्क्रान्त for °द्भ्रान्त.
2 C विज्ञानी for विज्ञानम्
3 P शुद्धितः for शक्तितः.
4 P वाक्यार्थो° for वाक्यौघो°.
5 C अपि for हि.

ओषधिभ्योऽन्नमन्नात्तु पुरुषः पञ्चकोशवान् ।
अपञ्चीकृततन्मात्रः सूक्ष्मभूतात्मको जनः ॥ २१ ॥
स्थूलीभवति तद्भेदस्तिर्यङ्नरसुरात्मकः ।
धर्माधिक्ये तु देवत्वं तिर्यक्त्वं स्यादधर्मतः ॥ २२ ॥
तयोस्साम्ये मनुष्यत्वमिति त्रेधा तु कर्मभिः ।
त्वगसृङ्मांसमेदोऽस्थिमज्जाशुक्लानि धातवः ॥ २३ ॥
सप्तान्नपरिणामाः स्युः पुंस्त्रीत्वमपि न स्वतः ।
शुक्लाधिक्ये पुमान् गर्भे रक्ताधिक्ये वधूस्तथा ॥ २४ ॥
नपुंसकं तयोस्साम्ये मातुस्सञ्जायते सदा ।
मज्जास्थिस्नायवश्शुक्लाद्रक्तात्त्वङ्मांसशोणिताः ॥ २५ ॥
षट्कोशाख्यं भवेदेतत्पितुर्मातुस्त्रयन्त्रयम् ।
बुभुक्षा च पिपासा च शोकमोहौ जरामृती ॥ २६ ॥
षडूर्मयः प्राणबुद्धिदेहेषु स्याद्द्वयन्द्वयम् ।
आत्मत्वेन भ्रमन्त्यत्र वादिनः कोशपञ्चके ॥ २७ ॥
अन्नप्राणमनोज्ञानमयाः कोशास्तथात्मनः ।
आनन्दमयकोशश्च पञ्च कोशा इतीरिताः ॥ २८ ॥
मयड्विकारे विहित इत्यानन्दमयोऽभ्यसन् ।
गृह्णात्यन्नमयात्मानं देहं लोकायतः खलु ॥ २९ ॥
देहैः परिमितं प्राणमयमारुहता[1] विदुः ।
विज्ञानमयमात्मानं बौद्धा गृह्णन्ति नापरम् ॥ ३० ॥
आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ।
अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥ ३१ ॥
कर्तृत्वादिभिरस्पृष्टो ग्राह्य आत्मात्मविन्मते ।
कर्तृत्वं कर्मकाण्डस्थैर्देवताकाण्डमाश्रितैः ॥ ३२ ॥

[1] आरुहता is to be read as a tetrasyllabic word to suit the metre, and is equivalent to आर्हताः.

अवश्याश्रयणीयं हि नान्यथा कर्म सिध्यति ।
वसन्ते ब्राह्मणोऽग्नीनादधीतेति वै विधौ ॥ ३३ ॥

देहो वात्मविशिष्टो वा कोऽधिकारी तु कर्मणि ।
अचेतनत्वाद्देहस्य स्वर्गकामाद्यसम्भवात् ॥ ३४ ॥

न जाघटीति कर्तृत्वं नाशित्वात्तत्र कर्मणि ।
आत्मनो ब्राह्मणत्वादिजातिरेव न विद्यते ॥ ३५ ॥

जातिवर्णाश्रमावस्थाविकारेभ्योऽपि[1] सोऽपरः ।
विशिष्टो नापरः कश्चिद्विद्यते देहदेहिनोः ॥ ३६ ॥

अतः काल्पनिकः कर्ता विज्ञेयस्तत्र कर्मणि ।
नेति नेत्युच्यमाने तु पञ्चकोशे क्रमेण यः ॥ ३७ ॥

भासते तत्परं ब्रह्म स्यादविद्या ततोऽन्यथा ।
आत्मस्वरूपमाच्छाद्य विक्षेपान् सा करोत्यलम् ॥ ३८ ॥

अहङ्काराख्यविक्षेपः कामात्कर्मफलस्सदा ।
मूलभूतोऽखिलभ्रान्तेर्बिभ्राणो दुःखसङ्गतिम्[2] ॥ ३९ ॥

व्यवहारान् करोत्युच्चैः सर्वान् लौकिकवैदिकान् ।
मातृमानप्रमेयादिभिन्नान् सर्वस्य सत्यवत् ॥ ४० ॥

निष्क्रियस्य त्वसङ्गस्य चिन्मात्रस्यात्मनः खलु ।
स्वतो न व्यवहारोऽयं सम्भवत्यनपेक्षिणः ॥ ४१ ॥

जडश्चेतत्यहङ्कारश्चैतन्याध्यासवान्ध्रुवम्[3] ।
अन्यवस्त्वन्तराध्यासादात्मान्यत्वेन भासते ॥ ४२ ॥

[1] C अप्यसौ for अपि सो°.

[2] P सन्तातिम् for सङ्गतिम्.

[3] P अध्यासना द्ध्रुवम् for अध्यासवान् ध्रुवम्.

इदमंशो द्विधाभूतस्तत्र प्राणः क्रियाश्रयः ।
ज्ञानाधारोऽपरो बुद्धिर्मन इत्यंश ईरितः ॥ ४३ ॥

तस्य चेष्टादयोऽपीष्टाः प्राणाद्याः पञ्च वायवः ।
करणाद्याः क्रियाभेदवागादिद्वारकास्तथा ॥ ४४ ॥

द्विधान्तःकरणं बुद्धिर्मनः कार्यवशादिह ।
आत्मैव केवलस्साक्षादहंबुद्धौ तु[1] भाति चेत् ॥ ४५ ॥

कृशोऽस्मीति मतौ भाति केवलो नेति तद्वद ।
कृशादयोऽत्र[2] दृश्यत्वान्नात्मधर्मा यथा मताः ॥ ४६ ॥

सुखादयोऽपि देहस्था नात्मधर्मास्तथैव च ।
मातृमानिप्रमेयेभ्यो[3] भिन्न आत्मात्मविन्मते ॥ ४७ ॥

तथैव चोपपाद्यस्स्यान्निरस्य परवादिनः ।
अनात्मा विषयश्चेति प्रतिपाद्यो [4]न कस्यचित् ॥ ४८ ॥

घटोऽहमिति कस्यापि प्रतिपत्तेरभावतः ।
रूपादिमत्त्वाद्दृश्यत्वाज्जडत्वाद्भौतिकत्वतः ॥ ४९ ॥

अन्नवच्चादनीयत्वाच्छ्वादेर्नात्मा कळेबरम् ।
देहतो व्यतिरेकेण चैतन्यस्य प्रकाशनात् । ५० ॥

अतस्त्वन्नमयो देहो नात्मा लोकायतेरितः ।
प्राणोऽप्यात्मा न वायुत्वाज्जडत्वाद्बाह्यवायुवत् ॥ ५१ ॥

इन्द्रियाणि न चात्मा स्यात् करणत्वात्प्रदीपवत् ।
चञ्चलत्वान्मनो नात्मा सुषुप्तौ तदसम्भवात् ॥ ५२ ॥

सुखे पर्यवसानाच्च सुखमेवात्मविग्रहः ।
धत्तेऽन्नमयमात्मानं प्राणः प्राणं मनो मनः ॥५३ ॥

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[1] P बुद्ध्यैव for बुद्धौ तु.
[2] P अत्रानित्यत्वात् for अत्र दृश्यत्वात्.
[3] P प्रमेयादि° for प्रमेयेभ्यो.°
[4] C नु for न.

सच्चिदानन्दगोविन्दपरमात्मा वहत्यसौ ।
यदा बाह्येन्द्रियैरात्मा भुङ्क्तेऽर्थान् स्वपराङ्मुखान् ॥ ५४ ॥
तदा जाग्रदवस्था स्यादात्मनो विश्वसंज्ञिता ।
बाह्येन्द्रियगृहीतार्थान् मनोमात्रेण वै यदा ॥ ५५ ॥
भुङ्क्ते स्वप्नांस्तदा ज्ञेया तैजसाख्या परात्मनः ।
अविद्यातिमिरग्रस्तमनस्यात्मन्यवस्थिते ॥ ५६ ॥
सुषुप्त्यवस्था विज्ञेया प्राज्ञाख्यानन्दसंज्ञिता[1] ।
स्वापेऽपि तिष्ठति प्राणो मृतभ्रान्तिनिवृत्तये ॥ ५७ ॥
अन्यथा श्वादयोऽश्नन्ति संस्कारिष्यन्ति वानले ।
स्वापेऽ[2]प्यानन्दसद्भावो भवत्येवोत्थितो यतः ॥ ५८ ॥
सुखमस्वाप्समित्येवं परामृशति वै स्मरन् ।
स्यान्मतं विषयाभावान्न तद्विषयजं सुखम् ॥ ५९ ॥
वेद्यत्वान्न निजन्तेन दुःखाभावे सुखभ्रमः ।
प्रतियोगिन्यदृष्टेऽपि सर्वाभावोऽपि गृह्यते ॥ ६० ॥
यतोऽन्यस्मै पुनः पृष्टः सर्वाभावं प्रभाषते ।
न्यायेनानेन भावानां ज्ञानाभावोऽनुभूयते ॥ ६१ ॥
अत्र ब्रूमस्समाधानं दुःखाभावो न गृह्यते ।
प्रबुद्धेनेति सुप्तस्य नाज्ञानं प्रति साक्षिता ॥ ६२ ॥
प्रतियोग्यग्रहात्स्वापे दुःखस्य प्रतियोगिता ।
अभावाख्यं प्रमाणन्तु नास्ति प्राभाकरे मते ॥ ६३ ॥
नैयायिकमतेऽभावः प्रत्यक्षान्नातिरिच्यते ।
सुखदुःखादिनिर्मुक्तेर्मोक्षे पाषाणवत्स्थितम् ॥ ६४ ॥

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1 P संस्थितिः for संज्ञिता. 2 C ह्या° for अप्या°.

आत्मानं प्रवदन्वादी मूर्खः किन्न वदत्यसौ ।
स्थितमज्ञानसाक्षित्वं नित्यानन्दत्वमात्मनः ॥ ६५ ॥

वदन्त्यत्रात्मनानात्वं देहेषु प्रतिवादिनः ।
एकश्चेत्सर्वभूतेषु[1] पुंसि कस्मिन् मृते सति ॥ ६६ ॥

सर्वे म्रियेरन् जायेरन् जाते कुर्युश्च कुर्वति ।
एवंविरुद्धधर्मा हि[2] दृश्यन्ते सर्वजन्तुषु ॥ ६७ ॥

अतस्सर्वशरीरेषु नानात्वं चात्मनां स्थितम् ।
विरुद्धधर्मदृष्ट्यैव पुंसां भेदस्त्वयेरितः ॥ ६८ ॥

विरुद्धधर्मा [3]दृष्टाः क्व देहे वात्मानि वा वद ।
देहे चेद्देहनानात्वं सिद्धं किन्तेन चात्मनि ॥ ६९ ॥

चिद्रूपात्मनि भेदश्चेत्पुंस्येकस्मिन् प्रसज्यते ।
एकस्येन्दोरपां पात्रेष्वनेकत्वं यथा तथा ॥ ७० ॥

अनेकदेहेष्वेकात्मप्रतिभासस्तथा मतः ।
आत्मान्यः पञ्चकोशेभ्यः षड्भावेभ्यः षडूर्मितः ॥ ७१ ॥

देहेन्द्रियमनोबुद्धिप्राणाहङ्कारवर्जितः ।
एकस्सकलदेहेषु निर्विकारो निरञ्जनः ॥ ७२ ॥

नित्योऽकर्ता स्वयंज्योतिर्विभुर्भोगविवर्जितः ।
ब्रह्मात्मा निर्गुणश्शुद्धो बोधमात्रतनुस्स्वतः ॥ ७३ ॥
अविद्योपाधिकः कर्ता भोक्ता रागादिदूषितः ।
अहङ्कारादिदेहान्तःकलुषीकृतविग्रहः ॥ ७४ ॥

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1 C देहेषु for भूतेषु.
2 P धर्माणः for धर्मा हि.
3 P °स्ते सर्वे for दृष्टाः क्व.

यथो[1]पाधिपरिच्छिन्नो बन्धकाष्टकवेष्टितः ।
ब्रह्मादिस्थावरान्तेषु भ्रमन् कर्मवशानुगः ॥ ७५ ॥

कर्मणा पितृलोकादि निषिद्धैर्नरकादिकम् ।
विद्यया ब्रह्मसायुज्यं तद्धीनः क्षुद्रतां गतः ॥ ७६ ॥

एक एव परो जीवः स्वकल्पितजगत्त्रयः ।
बन्धमुक्तादिभेदश्च स्वप्नवद्घटनामियात् ॥ ७७ ॥

अथवा बहवो जीवाः संसाराज्ञानभागिनः ।
अनादित्वादविद्याया अन्योन्याश्रयता न हि ॥ ७८ ॥

व्यष्टि[2]देहादिदं[3] युक्तं द्वयमित्यपरं मतम् ।
समष्टिदृष्ट्या त्वेकत्वं व्यष्टिदृष्ट्या त्वनेकता ॥ ७९ ॥

साक्षी सद्द्वारनिर्द्वारसम्बन्धानां जडात्मनाम् ।
विज्ञानाज्ञान[4]रूपेण [5]सदा सर्वज्ञतां गतः ॥ ८० ॥

मायामात्रस्सुषुप्त्यादौ स्वचिताज्ञानकञ्चुकः ।
जन्मान्तरानुभूतानामपि संस्मरणक्षमः ॥ ८१ ॥

तत्प्रापकवशादत्र तारतम्यविशेषभाक् ।
अवस्थापञ्चकातीतः प्रमाता ब्रह्मविन्मतः ॥ ८२ ॥

प्रमासाधनमित्येव मानसामान्यलक्षणम् ।
तत्परिच्छेदभेदेन तदेवं द्विविधं मतम् ॥ ८३ ॥

निवर्तकमविद्याया इति[6] वा मानलक्षणम् ।
सशेषाशेषभेदेन तदेवं द्विविधं मतम् ॥ ८४ ॥

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1 P यदो° for यथो°.
2 C भेदा° for देहा°.
3 M °दिसं° for °दिदं.
4 C विज्ञाताज्ञात for विज्ञानाज्ञान.
5 P तथा for सदा
6 C वरूपस्य च for इति वा मान.

तत्त्वमस्यादिवाक्योत्थमशेषाज्ञानबाधकम् ।
प्रत्यक्षमनुमानाख्यमुपमानन्तथागमः ॥ ८५ ॥

अर्थापत्तिरभावश्च [1]प्रमाणानि षडेव हि ।
व्यावहारिकनामानि भवन्त्येतानि नात्मनि ॥ ८६ ॥

स्वसंवेद्योऽप्रमेयोऽपि लक्ष्यते वाङ्मनोऽतिगः ।
हिरण्यगर्भपक्षस्तु वेदान्तान्नातिभिद्यते ॥ ८७ ॥

आनन्दः पुरुषोऽज्ञानं प्रकृतिस्तन्मते मता ।
ज्ञानं द्विधा स्थितं प्रत्यक्परागिति हि भेदतः ॥ ८८ ॥

आनन्दाभिमुखं प्रत्यग्बाह्यार्थाभिमुखं पराक् ।
आत्माज्ञानविवर्तः स्याद्भूततन्मात्रपञ्चकम् ॥ ८९ ॥

तन्मात्रपञ्चकाज्जातमन्तःकरणपञ्चकम् ।
मनोबुद्धिरहङ्कारश्चित्तं ज्ञातृत्वमित्यपि ॥ ९० ॥

पार्थिवस्स्यादहङ्कारो ज्ञातृत्वमवकाशजम् ।
करणद्वयमेतत्तु कर्तृत्वेनावभासते ॥ ९१ ॥

बुद्धिः स्यात्तैजसी चित्तमाप्यं स्याद्वायुजं मनः ।
भूम्याद्येकैकभूतस्य विज्ञेयं गुणपञ्चकम् ॥ ९२ ॥

अहङ्कारो भुवः प्राणो घ्राणङ्गन्धश्च पायुना ।
चित्तापानौ तथा जिह्वा रसो[2]पस्थावपाङ्गुणाः ॥ ९३ ॥

बुद्ध्युदानौ तथा चक्षू रूपपादास्तु [3]तैजसाः ।
मनो वायोर्व्यानचर्मस्पर्शाः पाणिर्गुणास्तथा ॥ ९४ ॥

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[1] C षट् प्रमाणानि तन्मते for प्रमाणानि षडेव हि.

[2] C गुह्यम° for °पस्थाव°.

[3] C तेजसः for तैजसाः.

ज्ञातृत्वञ्च समानश्च श्रोत्रं शब्दश्च वाक् खजाः ।
एकैक[1]सूक्ष्मभूतेभ्यः पञ्च पञ्चापरे गुणाः ॥ ९५ ॥
अस्थि चर्म तथा मांसं नाडीरोमाणि भूगुणाः ।
मूत्रं श्लेष्मा तथा रक्तं शुक्लं मज्जा त्वपाङ्गुणाः ॥ ९६ ॥
निद्रा तृष्णा क्षुधा ज्ञेया मैथुनालस्यमग्निजाः ।
प्रचालस्तरणारोहै वायोरुत्थानरोधने ॥ ९७ ॥
कामक्रोधौ लोभभये मोहो व्योमगुणास्तथा ।
उक्तोऽवधूतमार्गश्च कृष्णेनैवोद्धवं प्रति ॥ ९८ ॥
श्रीभागवतसंज्ञे तु पुराणे दृश्यते हि सः ।
सर्वदर्शनसिद्धान्तान्वेदान्तान्तानिमान् क्रमात् ।
श्रुत्वार्थवित्सुसंक्षिप्तान् तत्त्वतः पण्डितो भुवि ॥ ९९½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदान्तपक्षो नाम द्वादशप्रकरणम् ॥

इति सर्वदर्शनसिद्धान्तसङ्ग्रहः समाप्तः ॥

[1] P पञ्च for सूक्ष्म.

THE

SARVA-SIDDHĀNTA-SAṄGRAHA

PART II.

ENGLISH TRANSLATION.

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SARVA-SIDDHĀNTA-SAṄGRAHA.

CHAPTER I.

INTRODUCTORY.

1. (To that Being), who is variously understood by various philosophical controversialists in all (their several) systems of philosophy—to that same Being, who is indeed the one only *Brahman* to be realised in the *Vēdānta*, we offer our worship.

2. The auxiliary limbs (*Aṅgas* of the *Vēdas*), the secondary limbs (*Upāṅgas* thereof), and the supplementary *Vēdas* (*Upavēdas*) are all helpful to the *Vēdas* themselves. They form the sources of knowledge regarding duty (*dharma*), wealth (*artha*), desire (*kāma*), and final deliverance (*mōkṣa*); and are fourteen in number.

3. The auxiliary limbs of the *Vēdas* are the following six, viz., the science of accent and phonetics (*śikṣā*), grammar (*vyākaraṇa*), etymology and interpretation (*nirukta*), astronomy (*jyōtiṣa*), ritual code (*kalpa*), and also prosody (*chandōviciti*).

4. The secondary limbs (of the *Vēdas*) are the following four, viz., *Mīmāṁsā*, *Nyāyaśāstra* (the science of reasoning), the *Purāṇas*, and the *Smṛtis*: these are in fact (the indirectly connected) outer limbs of the *Vēdas*.

5. The supplementary *Vēdas* are of four kinds: and they are *Āyurvēda* (science of medicine), *Arthavēda* (science of wealth and government), *Dhanurvēda* (archery and the science of war), and *Gāndharvavēda* (the science and art of music).

6. *Śikṣā* (or the science of accent and phonetics) teaches clearly the distinctive characteristics of *Vēdic* pronunciation. Grammar gives out the characteristics of words and their combinations.

7. The science of etymology and interpretation clearly teaches the derivations of the words to be found in them (*i.e.*, in the *Vēdas*). The science of astronomy mentions here (in relation to the *Vēdas*) the prescribed times for the performance of the (various) rites enjoined in the *Vēdas*.

8. The ritual code gives out the details of procedure in relation to (these) rites. Similarly the science of prosody (*chandōviciti*) teaches the number of the *mātrās* (moras) and syllables (to be contained in the various kinds of metrical stanzas).

9. The *Mīmāṁsā* is devoted to the enquiry into the meaning and aim of all the *Vēdas*. The aphorisms of *Nyāya* (the science of reasoning) deal with the characteristics of *pramāṇa* (an authoritative source of knowledge) and such other things.

10. The *Purāṇas* supplement and amplify (the *Vēdas* with) such *Vēdic* topics as belong to lost recensions of the *Vēdas*; and in the form of stories relating to great men, they (*i.e.*, the *Purāṇas*) urge on the pursuit of the true aims of life.

11. The *Dharma-śāstra* regulates, by means of the classification of right and wrong deeds as appertaining to the various classes of people and (their) stages of life, the duties to be performed (by all) in life, and deserves to be accepted and acted upon (by all).

12. By means of the sections relating to the causes (of diseases), to their symptoms and remedial medicines (respectively), the *Āyurvēda* points out what makes for length of life and for health: and accordingly it teaches all (persons) what they have to do (in order to live well).

13-14. The *Arthavēda* (the science of wealth and government) is devoted to (the study and examination of) that happiness which is consequent upon the (proper) distribution of food, drink, and such other things (among people). Among other things, by making available the *dakṣiṇā* (*i.e.*, the fee or any other gift to be given to officiating priests and others in sacrifices), the *ājya* (*i.e.*, the clarified butter to be used in sacrifices), the *purōḍāśa* (an oblation in the form of a cake made of ground rice cooked in an earthen dish), and the *caru* (an oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.), as well as by safeguarding

them (from loss and destruction), it (*viz.*, the *Arthavēda*) is suited to bring about the fruition of those aims of life which make up the (well-known) collection of the four (well-known things). Here (in this world) the *Dhanurvēda* leads to the overthrow of enemies.

15. The employment of the seven notes of the gamut is in fact associated with both the *Sāma-vēda* and the *Gāndharva-vēda* (music); and the combination of secular notes (as taught in the latter) is helpful to that of the *Vēdic* notes.

16-17. Thus it comes out that the (above-mentioned) limbs and secondary limbs (of the *Vēdas*), as well as the supplementary *Vēdas*, are all auxiliary and subordinate to the *Vēdas* themselves. Of these fourteen branches of knowledge, the *Mīmāṁsā* alone is the greatest. It consists of twenty chapters and is divided into two parts in accordance with the subject-matter dealt with therein. The *Pūrva-mīmāṁsā* deals with the subject of *karma* (or ritualistic works) and extends over twelve chapters

18. The *sūtras* (or aphorisms) relating to this (*Pūrva-mīmāṁsā*) have been composed by Jaimini. The commentary (thereon) is the work of Śabara. The *Mīmāṁsāvārtika* is the work of Bhaṭṭa, as it has indeed been composed by the great teacher (Kumārila) Bhaṭṭa.

19. The teacher Prabhākara, though his (*i.e.*, Kumārila Bhaṭṭa's) disciple, established on a slight difference of views a different school (of *Pūrva-mīmāṁsā*) from that of Śabara; and this is known as the *Prābhākara* school.

20. The *Uttara-mīmāṁsā* on the other hand consists of eigh' chapters; and it is also divided into two parts under the head dealing (respectively) with deities and with the wisdom (of tru philosophy). Both these divisions of the *Uttara-mīmāṁsā* ha' alike had their *sūtras* (aphorisms) composed by Vyāsa.

21. In the first four chapters here (in the *Uttara-mīmāṁsā*) the deities referred to in the *mantras* are (given as) described by Saṅkarṣaṇa. For this reason it is called *Dēvatā-kāṇḍa* (*i.e.*, the part dealing with the deities).

22. A commentary (thereon) in four chapters has been composed by the venerable teacher. The explanatory commentary

*

which he produced in relation to that (other part of the *Uttara-mīmāṁsā*) is spoken of as *Vēdānta*.

23. Akṣapāda (or Gotama), Kaṇāda, and Kapila, and Jaimini, Vyāsa, and Patanjali—these authors of (philosophic) aphorisms are (all) believers in the *Vēdas*.

24. Bṛhaspati and the Ārhata (Jina) and the Buddha are all opposed to the (religious) path of the *Vēdas*.

In view of the (varying) fitness of individuals, all these have become expounders of authoritative systems (of religion and philosophy).

25. The *Bauddhas*, the *Lōkāyatas* (or the followers of Bṛhaspati) and the *Jainas* hold it as an established conclusion that the *Vēdas* are not authoritative. They have to be refuted by means of logical reasoning by all those who maintain the authoritativeness of the *Vēdas*.

Thus ends the first chapter—the Introductory one—in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER II.

THE SYSTEM OF THE *LŌKĀYATIKAS.*

1. According to the doctrine of the *Lōkāyatikas,* the ultimate principles are merely the four elements, viz., earth, water, fire, and air, and there is nothing else.

2. Whatever is arrived at by means of direct perception, that alone exists. That which is not perceivable is non-existent, for the (very) reason that it is not perceived. And even those, who maintain the (real existence of) *adṛṣṭa* (the unperceivable), do not say that what has not been perceived has been perceived.

3. If what is rarely seen here and there is taken to be the unperceivable, how can they (really) call it as the unperceivable? How can that, which is always unseen, like the (ever unseen) horns of a hare, and other such things, be what is really existent?

4. In consequence of (the existence of) pleasure and pain, merit and demerit should not be here (in this connection) postulated by others. A man feels pleasure or pain by nature, and there is no other cause (for it).

5. Who colours wonderfully the peacocks, or who makes the cuckoos coo so well? There is in respect of these (things) no cause other than nature.

6. The *ātman* (or self) is the body itself, which is characterised by such attributes as are implied in the expressions—'I am stout', 'I am young', 'I am old', 'I am an adult', etc. It is nothing else which is distinct from that (body).

7. That intelligence, which is found to be embodied in the (various) modified forms consisting of the non-intelligent elements—(that) is produced in the same way in which red colour is produced from the combination of betel, areca-nut and lime.

8. Higher than this world there is none. There is no *svarga* (or celestial world of enjoyment) and no hell. The world of Śiva and other such (worlds) are all invented by those who are

(followers of) other (systems of thought) than (what is followed by) ourselves and are (therefore) ignorant impostors.

9. The enjoyment of *svarga* consists in partaking of sweet food here, in enjoying the company of damsels of sixteen years of age, and also in enjoying the pleasures that are derivable from the use of fine clothes, sweet scents, flower garlands, sandal, and such other things (of delicious luxury).

10. The experience of (the miseries of) hell consists (only) in the pain caused by enemies, by injurious weapons, by diseases and other causes of suffering. The final beatitude of *mōkṣa* is, however, death (itself); and that consists in the cessation of (breath) the principal vital air.

11. Therefore it is not proper on the part of a wise man to take (any) trouble on account of this (final beatitude). It is only a fool that becomes thin and worn out to dryness by performing penances, and by fasting, etc.

12—15½. Chastity and other such (cunning) conventions have been invented by clever weaklings. Gifts of gold and of lands, etc., the enjoying of sweet dinners on invitation, are all the devices of persons who are poor and have stomachs that are (ever) lean with hunger. With respect to temples, houses for the distribution of drinking water to travellers, tanks, wells, pleasure-gardens, and other such devices—only travellers praise them daily, (but) not others. The ritual of *Agnihōtra*, the three *Vēdas*, the (ascetic's) triple staff, the smearing of one's self with ashes are all (merely) means of livelihood to those who are destitute of intelligence and energy: so opines Bṛhaspati.

By adopting only those means which are seen (to be practical) such as agriculture, the tending of cattle, trade, politics and administration, etc., a wise man should always (endeavour to) enjoy pleasures (here) in this world.

Thus ends the second chapter, known as the system of the *Lōkāyatikas*, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER III.

THE SYSTEM OF THE *ĀRHATAS* OR JAINAS.

1. The doctrine of the *Lōkāyatikas* is liable to be objected to by all (other) philosophical controversialists. Now the Jaina, by (enunciating) his own doctrine, refutes their doctrine (thus).

2. The heat of fire, the cold of water, the sweet sound of the cuckoos, and such other things happen to be (due to) the invariable nature (of those things); and (they) are not anything else.

3. Pleasure and pain, which are transient, cannot be considered to constitute the nature of the *ātman* (self). By means of these two (viz., pleasure and pain), merit and demerit are determined to be the self's *adṛṣṭa* (or invisible results of works done in former states of re-incarnation).

4. The fault (in reasoning) pointed out by you (the *Lōkāyatika*), to the effect that, if what is unseen is in any way taken to be seen, then the unseen ceases to be the unseen, does not affect me (the Jaina), inasmuch as that (unseen) is established for me by means of the scripture.

5. And surely the inference of fire from smoke has been approved of by you also, who, on seeing the smoke, run near (to where it is) for the purpose of getting at the invisible fire.

6. Those persons, who take their stand on the scriptures of the Jainas, come to know clearly (both) the seen and the unseen by such means as perception, inference, and scripture.

7. Human beings are of three kinds, namely, the perfected beings, the beings in (mundane) bondage, and the sufferers in hell. Some are (by their own nature) the highest of perfected

beings, (while) others (become so) with the aid of *mantras* (mystic magical formulas) and the power of sovereign herbs.

8. To any one in this world, who has adopted renunciation, freedom from (mundane) bondage results through the united operation of knowledge and works in the manner taught by the (great) spiritual preceptor.

9. Bondage in the case of the *Ārhatas* is that obstructive veil covering the knowledge of all things, which is (in the case of all of them) produced by the bodies acquired by them in consequence of (their) *karmas* (or the impressed effects of actions done in previous states of re-incarnation). And final liberation consists in the souls having no (such) veil of obstruction.

10. All bodies, with their organs (of sense, etc.) are made up of ultimate atoms, otherwise known as *pudgalas*, which follow (in the wake of) the merit and demerit (of beings).

11. The selves, which exist in the cages consisting of the bodies of creatures, beginning with worms and insects and ending with elephants, are of the size of their respective bodies; and they are attached to their bodies by reason of (their) ignorance.

12. In regard to the body, which is itself an obstructive covering for the *ātman*, there need not be any other covering such as a cloth, etc.; for, if such (a covering) is admitted (to be required), then in regard to this also (another covering will have to be admitted); and there will thus result the logical fallacy of a *regressus in infinitum*.

13. The *yōgins* (or the true seers of the self) do not cause pain to (any being in) the whole collection of living beings, in thought, or word, or deed; (they) assuredly move about as sky-clad (or naked) persons leading the life of celibacy.

14. They (carry) the feathers of peacocks in their hands, and are accomplished in adopting the various postures (prescribed for *yōgic* meditation), such as the 'posture of the hero', etc. They eat out of the 'vessels' consisting of (their own) hands, and have their hairs cut, and are engaged in silent meditation.

15–15½. These sages are free from stains and are pure, and (are able to) destroy the multitude of sins appertaining to

those who bow unto them in reverence. That Omniscient Spiritual Teacher of the world, who is the bestower of the fruits of (even) their *mantras*, and is established as an authority on the road to final freedom—He is (certainly) worthy of being faithfully followed by all.

Thus ends the third chapter, known as the system of the *Ārhatas* (or Jainas), in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER IV.

THE SYSTEMS OF THE *BAUDDHAS.*

I.

THE SYSTEM OF THE *Mādhyamikas.*

1. Now the *Bauddhas* unhesitatingly discard the system promulgated even by the spiritual teacher of the Jainas, just as (they themselves discard) the doctrine of the *Lōkāyatas.*

2. By reason of the difference in views among the four (classes of the followers of Buddha), the scriptures of the *Bauddhas* are of four kinds; and they impel (men) to live (their lives) thus or thus, according to their (particular) fitness and qualifications.

3 What is known as 'intellect' is indeed 'consciousness' itself. It is not considered to be an internal instrument (of the mind), because (the expressions)—'He is aware' and 'He understands'—are (generally) used as if they are synonymous.

4. For three out of the (four) schools of *Bauddhas*, the understanding exists undisputedly (as a reality). In (the view of) only two of them, external objects exist (in reality). There is difference of opinion (among all of them) in respect of other things: and that is as follows.

5. That *Bauddha*, who is a *Vaibhāṣika*, declares that external objects are established through direct perception. But the *Sautrāntika* (Buddhist) says that external objects are (merely) such (things) as are inferred from the forms of consciousness.

6. The *Yōgācāra* (Buddhist) says that only consciousness is (real) here, and that nothing else (is real).

And the *Mādhyamika* (Buddhist) disputant says that in fact even consciousness does not exist (as a reality).

7. The *Mādhyamikas* consider that the ultimate principle is not existent, nor non-existent, nor existent-and-non-existent, nor

(anything else which is) different from both (the existent and the non-existent), and that it is (thus) outside the scope of (all these) four (possible) alternatives.

8. Whatever is non-existent, that cannot be produced by any cause, as, for instance, the (absolutely non-existent) horns of a hare (cannot at all be produced). If origination is admitted to be desirable in the case of what is (really) existent, then (in fact origination) produces (only) that which has been already produced.

9. It is impossible for one (and the same) thing to be both an entity and a non-entity. Nor does it stand to reason (to hold) that one (and the same) thing is distinct from (both) reality and unreality.

10–11. Therefore it is proved that the ultimate principle is such nothingness as is outside the scope of the four alternatives (above set forth). If, in the enquiry whether or not the generic configurations of things are different from the individuals characterised by those generic configurations, it be admitted that they are different, then those (generic configurations) have to be apprehended separately from the individuals, like the toes (for example, which are separately perceived in the body which is their possessor). That individuality which is self-evidently well established is (indeed) what belongs to the ultimate atoms.

12. The characteristics of ultimate atoms have to be described by the *Vaiśeṣikas* and others (like them). By (the atoms) having to come together at once in sixes, there would arise in relation to the ultimate atom the character (of its) being made up of six parts (or aspects).

13—16. If, however, (all the) six atoms happen to occupy the same space, a collection (of atoms) has to be of the same measure (in volume) as a (single) atom.

Are generic characteristics, such as Brahminhood, produced by the study of the *Vēdas*, or are they produced by means of (certain prescribed) sacraments, or by both (those means together)? This is all inappropriate. If it be by means of the study of the *Vēdas* that Brahminhood results, then a *Śūdra*, who, having gone to another province, learns the *Vēdas* well (there), may also

acquire Brahminhood. And here, in this world, no Brahmin is to be seen, who has (undergone) all the (required) sacraments, inasmuch as the sacraments prescribed for a Brahmin are in fact forty (in number). If one who has (undergone only) one sacrament might be a Brahmin, then all men would become Brahmins.

17–17½. When it is (thus) demonstrated that there are not at all such things as constitute generic and specific configurations of characteristics, the principle of consciousness also ceases altogether to exist, since there arises as a consequence the (utter) absence of (all) objects that are to be known.

Such is the discussion conducted by the *Mādhyamikas* themselves in relation to (their own) ultimate principle of nothingness.

Thus ends the system of the *Mādhyamikas*.

II.

The System of the *Yōgācāras*.

1. The *Yōgācāra*, who maintains that consciousness exists quite independently (of the existence or otherwise of external objects), refutes the theory of nothingness stated thus by the nihilist *Mādhyamika*.

2. If all is mere nothingness as mentioned by you, then (your) nothing itself has to be the criterion of truth to you. Hence you cannot appropriately have any right of discussion with others (who hold something other than nothing to be such a criterion).

3. How do you then undertake to prove your own position and to disprove similarly the adversary's position? And why do you not here (in this case) argue, (as you well may), to the contrary?

4. What is of the nature of consciousness is indeed indivisible; but by those, whose vision is confused, it is seen to be, as it were, differentiated into the perceived object, the perceiving subject, and (then) the perception (itself).

5. The means of knowledge, the object of knowledge, and the resulting (knowledge), &c., have (all) been, in accordance with the (current) views regarding (the nature of) knowledge, stated

(to be different and separate in character). The ultimate truth also will be expounded, when (in fact) there arise qualified persons (to grasp it).

6. Indeed, there exists in reality (only) one thing, and that is of the nature of the intelligent principle of consciousness. And (its) oneness is not destroyed in consequence of the varied character of (its) manifestations.

7. In regard to one and the same body of a fine young woman, a religious ascetic, an amorous man, and a dog have (respectively) three different views, to the effect that it is a (mere) carcase, a beloved mistress, and a thing fit to feed upon.

8. If, nevertheless, that young woman (happens to be) only one, similarly is the ultimate principle of consciousness (only one) to us. Whatever else (is postulated) other than that, such as the (configurations of) generic characteristics, etc.,—you may (freely) disprove (all) that.

9. Therefore consciousness, which is (fleeting and) momentary, and is (at the same time) wrongly differentiated in three ways by deluded persons———(that) alone is held in honour (as the one reality) by those, who have come to know (this) self-luminous principle, and are desirous of obtaining the salvation of final deliverance.

Thus ends the system of the *Yōgācāras*.

III.

The System of the *Sautrāntikas*.

1. Consciousness alone has here (in this system) been postulated by the clever *Yōgācāra*. There can be no perception without an object of perception. Therefore, according to us, external objects also exist (in reality).

2. According to the view of the *Sautrāntikas*, external objects are always inferred (to exist) by means of those differences (in perception) which consist of (many) wonderful varieties in forms of consciousness, such as blue, yellow, and so on.

3. The eye and the other (organs of sense) finally lose themselves in (apprehending) the five things, such as colour, etc. To him (*the Sautrāntika*), there is no sixth sense that apprehends what is external.

4. It is (surely) appropriate (enough) that you (first) postulate (the ultimate atom) to consist of six parts (or aspects), and then (give out) a refutation of the (atomic character of the) atom. Even according to that same (process of reasoning), if there be no external object, (then) there can be no perceptive knowledge (of objects).

5. The element (known as) *ākāśa* is declared by us (the *Sautrāntikas*) to be (the same as) the ultimate atom. It has to be merely a notion, and is not considered to be anything else.

6. All things are momentary (in point of existence), and are the result of the (varied) display of the forms of consciousness. Even those entities, which are (capable of being described definitely as) such and such,—(even they) are always inferred from the forms (of consciousness).

7. In our view, even though there is momentariness (in relation to things perceived), there is certainly (in consequence) no contradiction in (the fact of) their being objects of perception; for, to be an (external object (of perception) is to possess the character of such a cause, as is capable of bestowing a form upon consciousness.

Thus ends the system of the *Sautrāntikas*.

IV.

The System of the *Vaibhāṣikas*.

1. There is, in the theory of the *Vaibhāṣikas*, a slight difference from the theory of the *Sautrāntikas*. External objects are (generally proved to exist) by means of direct perception; but it is only here and there that they have to be (known) through inference.

2. It is only the ultimate atoms, gathered together by thousands in accordance with their special capacity to be in front or behind, that exist (for us) as the massive expanse of external objects.

3. Only at a distance does (a person) see a forest; but on going near it, he sees no forest anywhere apart from (seeing) the creepers and the trees.

4. The clay comes to have the characteristics of the pot. But the pots (come to have) the characteristics of the potsherds, and the potsherds become (reduced into the state of) powdered particles; and these (particles are finally reducted to) the condition of atoms.

5. Among all the four (schools of the) *Bauddhas* there is unanimity, in so far as the determination (of the nature) of the inner principle of the ego is concerned. They are in dispute with one another in consequence of (their) difference in view in regard to (the outer world of) common phenomenal experience.

6–7. The *Bauddhas* are those who take their stand on the *buddhi* (the intelligent principle of consciousness). The function of (this) consciousness is considered to be of two kinds, viz., the cognitional and the non-cognitional. Of these, they understand the cognitional (consciousness) to be the means here for the correct apprehension of truth. But the other (non-cognitional consciousness), which is dependent upon a fundamental non-discernment, is evolved out of the *skandhas*, the *āyatanas*, and the *dhātus* (or material components of the body), and is (as such) the source of nescience and does not form an authoritative criterion of truth.

8—10. According to all the *Bauddhas*, the whole collection of extended objects is (as it were) the body that constitutes the world; here there are five *skandhas* and twelve *āyatanas* and similarly eighteen *dhātus*. The meaning of the word *skandha* is a 'group', and (it) indicates an aggregation of each of (what are called) *jñāna*, *saṁskāra*, *saṁjñā*, and also *vēdanā* and *rūpa*. Here it is only a series of *jñānas* (or states of consciousness) which is called *vijñāna-skandha* (or consciousness-collection).

11-12. The aggregate of the innate impressions (of merit and demerit due to *karma*) is what is called *saṁskāra-skandha*

(or impress-collection); and *vēdanā-skandha* (or the affection-aggregate) is stated to consist of those states of consciousness which constitute pleasure and pain, etc., as well as of that (state of consciousness) which constitutes desire. The *saṁjñā-skandha* (or the symbol-aggregate) is (made up of) what happens to be 'name'. The *rūpa-skandha* (or perception-aggregate) here is the collection of (all perceivable) embodied beings.

13—15. Pillars, pots, etc., which are all aggregates of embodied things, are made up of atoms.

(The qualities of) solidity, shape, etc., belong to (the element of) earth; and fluidity, etc., belong to (the element of) water. Heat belongs to the element of light, and cold to the element of air. From the putting together of colour, smell, taste, and heat, as (they) appertain to these four elements (above-mentioned), the earth, etc., are produced; and they are all aggregates of ultimate atoms.

The ear, the skin, the eyes, the tongue, and the nose are the five organs of knowledge.

16. (The organ of) speech, the feet, the hands, the anus, etc., are known as the five organs of action. The consciousness which is embodied in a collection (of atoms) is intelligence; and the *manas* is (its peculiar) instrument (for experiencing pain, pleasure, etc.).

17. (What is here taken as) the body, which is the same as the world, is, through deluded vision, imagined to be (of a) five-fold (composition), consisting of name, class (or genus), quality, substance, and action.

18–19. The criterion of truth as defined in the scriptures of the *Bauddhas* is held to be of two kinds. That is direct perception (properly), which is free from super-imposition and is undeluded. The super-imposition (here thought of) is, however, of five kinds, consisting of name, class, quality, substance, and action (respectively). Here (according to the *Bauddhas*), the nature of logical inference consists in (arriving at) the knowledge of what is characterised by the sign by means of the direct perception of (merely) the sign (itself).

20. Ignorance, which is of four kinds, is removed by means of these two criteria of truth (perception and inference). When (this) fourfold ignorance is destroyed, then the basic ignorance (relating to the common phenomenal apprehension of the universe) departs (as well).

21. When (this) basic ignorance ceases to be, (then) there arises a continuous flow of faultless states of consciousness; and final deliverance is declared by the sage Buddha to be nothing other than (such a flow of) faultless states of consciousness.

22. O ye, who are desirous of (attaining) true knowledge, listen to that supreme wisdom, which is free from the defects associated with birth, continuance and death, (that wisdom) which tears to the roots all attachments (giving rise to the bondage of *karma*) and is produced through (the living of) such (a life of) *yōga* as is characterised by the giving up of (all) likes and dislikes—(listen to that) supreme wisdom which is neither correlated to existence nor to non-existence, (to that) which is free from all intrinsic duality and is unequalled, (to that) which is pure like the firmament (on high) and is the source of (all) wealth—(listen to that).

23. The Divine Lord, who has been declared (to exist) by the *Vaiśēṣikas* and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us. Now, He is disproved (by us thus).

24. He who knows the truth regarding what is (morally) worthy of acceptance and what worthy of rejection, and also knows the means for the attainment of final deliverance, he alone is our authority, (but) not that Omniscient Being who is mentioned by you.

25. A man may 'see' things at a distance, or he may not. He may very well 'see' the truth he wishes (to see). If he who can see far is to be (our) authority, then we (may as well) worship eagles (which are known to be able to see very far).

26. Is there any one who knows the number of ants, etc., in a country? The creatorship of all things, which is declared by you to belong to the Divine Lord, is not (logically) maintainable.

27. If He be the agent in relation to (the production of) all things, then He leads men to the practice of unrighteousness (also). (Thus) urging men to do what is improper, how can He lead them to do (only) that which is proper?

28. In relation to him who is bad, indifference should be the proper attitude to be mantained by those who are good. (Surely) it is not a good deed on the part of the good to put salt into a cut wound.

29. If the Divine Lord Himself is the authoritative producer of all (your) religious scriptures, how can His language, wherein the former part is contradicted by the latter, prove authoritative?

30. If He induces men to do only that which is virtuous, then He becomes the promulgator of only one (kind of) scripture. How (then) can the creatorship of all things be predicated of Him who is (thus) effective (only) in part?

31. Does the Lord create the world with some profitable object in view, or (does He do it) without any such (object)? If He desires (any advantage to Himself), then He is imperfect. If He does not, He need not take up the work (of creation) at all.

32. Does your 'Lord', like a deluded fool, undertake to do that which is profitless? What (for instance) is the use of making the excreta, etc., of sheep, etc., round (in shape)?

33. If His activity (in relation to creation) be for mere diversion, then does He play like a child? To Him who plays always (thus), pain alone turns out to be the (ultimate) result in abundance.

34. This ignorant creature (man) is powerless in regard to his own pleasures and pains. Being (unavoidably) impelled by the Lord, he may go either to paradise or to hell.

35. In the hell, which is full of suffering, living creatures are alas! torn away (as it were) from their lives by means of the heat of red hot iron, etc., by the Lord, who is desirous of enjoying just a little pleasure of diversion (thus).

36. If He is able to bestow boons (freely), He may bestow (the boon of) paradise on one who commits such (offences) as the killing of a Brahmin, and bestow hell on one who performs the *sōma* sacrifice.

37. If He bestows gifts according to the *karmas* (of individuals), then all men may (well) be Lords (like Him). Being devoid of freedom in the matter of bestowing gifts, how is He to be called the Lord of all?

38. The Omniscient Lord, who is accepted by the *Naiyāyikas* and others, is (apt to be) refuted thus. Hence the sage Buddha, who alone knows what is (morally) worthy of adoption and what worthy of rejection, has to be accepted (by all as a true teacher and guide).

39. One should offer worship to the sanctuary. (Worship of) the sanctuary and other (such) duties, prescribed in the scriptures promulgated by the Buddha, have (all) to be performed ; but not sacrifices, etc., which are taught in the *Vēdas* and other (allied) scriptures.

40. The *Bauddhas*, beginning with the *Vaibhāṣikas*, take their stand (respectively) on action, on divinity, on (the practice of) meditation and mental concentration (*yōga*), and on nothingness. They (the *Bauddhas*) are only (of) four (kinds).

Thus ends the system of the *Vaibhāṣikas*, among the doctrines adopted by the *Bauddhas*.

The theories of the *Lōkāyatas*, *Ārhatas*, *Mādhyamikas*, *Yōgācāras*, *Sautrāntikas* and *Vaibhāṣikas*—which are six in number—are now concluded here.

Thus ends the fourth chapter, known as the theory of the *Bauddhas* in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER V.

THE SYSTEM OF THE *VAIŚEṢIKAS*.

1. Now, the *Vaiśēṣika*, who upholds the teachings of the *Vēdas*, refutes (the position of) the *Bauddhas*, the *Lōkāyatikas* and the *Ārhatas*, who are all atheistic and outside the pale of the *Vēdas*.

2. The *Bauddhas* and the others, who have strayed away from the path of the *Vēdas*, are worthy of honour (only) in (those other systems (of theirs). Those worthy persons do not, however, constitute Brahmins.

3. Therefore, the *Bauddhas* and the others, through (their) reproach of the *Vēdas* and the Brahmins, proclaim always and everywhere (their own) pitiable self-deception.

4. The *Vēdas* alone constitute (as revealed scripture) the authoritative criterion of truth, because they have been produced by the Lord of all. According to the logic of elimination, He alone is to the individual souls the giver of the fruits of (their) works.

5. The individual souls, or (their) works, or *prakṛti* (nature), or the ultimate atoms are none of them capable of bestowing here (in this world) the fruits of works on individual souls.

6. If individual souls be themselves capable of obtaining the fruits of works, then let them, being such as are (naturally) devoted to their own happiness, prevent by means of (their own) efforts the unwished-for miseries (that often befall them).

7. Works (*karmas*) are here incapable of bestowing their own fruits on individual souls; because they (the works) are non-intelligent, and so have no access to (the power to bestow) *svarga* and other such regions as are (won as) the fruit of works.

8. Owing to its being non-intelligent, it is impossible for the *prakṛti* (also) to be the giver of the fruits (of *karma*). The ultimate atoms, which (too) are non-intelligent, are unable to give (to any one) the fruits (of *karma*).

9. Time also is non-intelligent, and so it surely cannot bestow on them (the individual souls) the fruits of their *karma*. Therefore (some) other Being, who is different from all these, happens to be the giver of the fruits (of *karma*).

10. And such a Being, knowing as He does all the various living creatures and the places wherein they reside, has to be admitted to be the Omniscient One. (But) those others, whom the *Bauddhas* and others approve of, cannot be (so accepted).

11. He who does not know all the living beings in the world, but only knows what (in life) is (morally) worthy of acceptance and what worthy of rejection, and has (therefore) the scope (of his knowledge) limited—(he) is not different from such as are like ourselves and is not (hence) omniscient.

12. On knowing (the truth of) that one part of the *Vēdas*, which teaches about the production of (the visible) showers of rain by means of the sacrifice known as *Kārīrīṣṭi*, it becomes necessary to place faith in those invisible things (known as) *svarga* (paradise) and *apavarga* (the final bliss of soul-deliverance).

13. In determining (the truth regarding) the unseen (results of *Vēdic* works), the shower of rain declared (to be produced) by (the performance of) that sacrifice, which is known as *Kārīrīṣṭi*, has to be noted. The attainment of sons and cattle from the performance of the sacrifice known as *Citrā* and other such sacrifices has (also) to be noted in determining (the truth of) the unseen results (of *Vēdic* works).

14–15. In relation to (the items of) time specified in astronomy, the proof thereof is in the (timely occurrence of the) eclipse. Whatever the *Bauddhas* and others (like them) have taught to the effect that (all) such things are (wholly) authoritative as are (well) known (to be) partially (true),—that has been stolen from the *Vēdas* by (these) deceivers of the whole world. After learning the grammar of the hymns (of the *Vēdas*), other (similar) hymns were composed anew by them.

16. Magically effective charms produced by the bringing together of (suitable) letters—(they also) were similarly produced (anew by them). (On the other hand) nothing that has been seen

(to occur in their own scriptures) has been stolen from the scriptures of the *Bauddhas* by those who are the followers of the *Vēdas*.

17. Because the six auxiliary-science-members, beginning with the science of phonetics and pronunciation, belong only to the *Vēdas*, they do not form (such) members of other scriptures (than the *Vēdas*). It is nowhere stated (to be so), even by those who are other (than the followers of the *Vēdas*).

18. Therefore it is that the *Vēdas* are more powerful (as authorities) than the (whole) collection of all the works of authority belonging to the atheists. The *Vaiśēṣikas* consider that the beatitude of final deliverance (*mōkṣa*) results from the knowledge of the six categories.

19—22. The Lord, the individual souls, and the whole of this world are (all) comprised within those (categories). Here (in this system) are given (these) six categories, namely, substance, quality, action, generality, which is higher as well as lower, and intimate relation. According to the view of these (*Vaiśēṣikas*), there are nine substances, namely, earth, water, light, air and ether, space, time, soul and mind. Earth possesses (the quality of) smell; water has (the quality of) taste; to light belongs (the quality of) illumination; air is neither hot nor cold to the touch; and *ākaśa* has sound for its (attributive) quality. Space is that which is indicated by the ideas of East and West; and time is that which is arrived at by means (of the ideas) of quickly and slowly.

23. The soul is proved by the I-idea; and *manas* (the faculty of attention) is understood to be the internal organ (of the soul). Qualities abide in substances, so that they are (to be perceived) not in dissociation (from substances), nor in association with anything other (than substances).

24—27. (These) qualities are divided into twenty-four. And they are in order as follows: sound, touch, taste, colour (or form), smell, conjunction, speedfulness, number, fluidity, impressed innate influence, dimension, dividedness, effort, pleasure, pain, desire, intellect, aversion, severalty, priority, posteriority, merit and demerit and heaviness. These are the twenty-four qualities. And then action is of five kinds, namely, expansion, contraction,

throwing upwards, locomotion, and throwing downwards. Generality is here (in this school) known to be of two kinds, namely, the higher and the lower.

28–29. The higher (or the more comprehensive) one is the generality denoted by existence, etc., while the lower (or the comparatively less comprehensive) one is known to be such as substantiality (for instance). Those things, by means of which the mutual distinctions among the substances here are made out, are to be understood as forming particularities; and these (particularities) inhere only in substances. Intimate relation is the relation of substances with (such things as) qualities, etc.

30. These six categories (of things) comprise (within themselves all) the objects of knowledge. The whole world is made up of them. The realisation of their similarities and dissimilarities is the means of attaining the salvation of final deliverance.

31. The *ātman* (self), which is located within (material) substances, is itself of (two) different kinds in the form of the individual soul and of the Supreme Soul. The gods, men, and the lower animals are (all) individual souls, and the Great Lord is the other (kind of *ātman*).

32–34. (That person), who performs the duties enjoined by Him, he is freed (from the bondage of *saṁsāra*); but the other person (who does not perform such duties) is bound down (in bondage). The *Vēdas*, the *Smṛtis*, the *Itihāsas*, etc., the *Purāṇas*, the *Mahābhārata*, etc., have all to be understood as constituting the commandment of the Lord; and (this commandment) should not be transgressed at any time by those who are believers in the *Vēdas*. The criteria of truth are of three kinds, namely, perception, inference, and scripture. The Creator of the World is made out (to exist) by means of these three criteria of truth. Therefore the works enjoined by Him have to be performed for the purpose of satisfying Him solely.

35. This divine and supreme Lord may be made to become pleased only by means of loving devotion. From His grace results the beatitude of final deliverance, which consists in the cessation of the activity of the instruments (of the soul).

36. On the cessation of the activity of (its) instruments, the soul exists in a condition similar to that of a stone. To us, the destruction of pleasure (also) is, like the destruction of pain, accomplishable with difficulty.

37–37½. Therefore, after becoming (thus) disgusted with (the life of (*saṁsāra*, the person, who is desirous of attaining final freedom, obtains the (wished-for) deliverance.

Hereafter the *Naiyāyika* will prove by means of logical reasoning what is good and acceptable to us (as philosophical controversialists): for, the views (of both) of us, who uphold the *Vēdas* (alike), do not differ very materially.

Thus ends the fifth chapter, known as the system of the *Vaiśēṣikas*, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER VI.

THE SYSTEM OF THE *NAIYĀYIKAS*.

1. The theory of the *Naiyāyika* is briefly expounded now —(the theory of him), through whose logical reasoning the *Vēdas* devoured by the wretched heretic folk have been saved (from destruction).

2—5. Akṣapāda (Gautama) declares that the salvation of final deliverance results to individual souls from the knowledge of the sixteen topics beginning with *pramāṇa* (the means of proof). These are—the means of proof, the object of knowledge, settled conclusion, and the other thing—doubt, purpose (or motive), example, demonstration, premiss, reasoning, discussion, controversy, cavilling, fallacy, perversion, self-confutation, and also final refutation. There are four means of proof here (in this system), viz., perception and what is called inference, comparison (or analogy), and scripture. Comparison, however, is not admitted by some (as a means of proof). Perception is (firstly) that of ourselves and of others (similar to us); and there is also (secondly) another (kind of it), viz., that of the *yōgins* (or transcendental seers).

6—8. The *yōgins* see all things by means of the grace of the Lord. The Lord naturally sees all things with His eye of knowledge. The beings with the eye of flesh do not realise the Lord of all even with (great) effort. It is (however) clear that the following syllogism proves the Lord:—All things such as the earth, the mountains, etc., are understood to have an Omniscient Being as the cause (of their creation); because they are all, like pots (for instance), produced effects. It is thus that the Creator of the world is inferred.

9. If it be said that, in regard to the earth, etc., their being produced effects is (itself) not proved, then that also, namely, their being produced effects, may be proved by means of (the fact of)

their being made up of component parts, in the manner of pots, walls, etc., (which are all made up of component parts).

10. In relation to (the possession of) the physical body, etc., as seen (in the case of the makers of pots, makers of walls, etc.) in the above illustrative example, the question of merit and demerit (as determining the material embodiment of a soul) arises (as a matter of course). From this circumstance, no particular objection can in any respect be raised here by Bhaṭṭa and others (in relation to the proof of the world-creating Lord).

11. Any such objection is not valid (as regards God), because there is (the appropriateness of His) belonging to a class which may be (either) superior (or) equal (to that of the makers of pots and the makers of walls, etc.). What is really inferred here is simply the creatorship (of the Lord) purely from the fact of (the world) being a produced effect.

12. If you raise any objection (to this) with the aid of (any) such peculiarities as may be found in the (given illustrative) examples, then there will also be room (even in the reasoning accepted by you) for the negation of the inference of fire from smoke.

13. The Lord Śiva, even though He has no body, performs work here, out of (His own free) will, in the same manner in which a person, without necessarily requiring (another) body (as instrument), makes his own body move.

14. The attributes of the great Lord are these three, namely, desire, knowledge and effort. These may, like the essential characteristics of atoms, exist even where there is no (built-up) body.

15. No effect is here produced without (a producing) action; and it is proved by us that this action has to be preceded by effort, because it has the character of an action like the actions of persons like us.

16. That enunciation of the non-existence of the Lord, which has been made (by our opponent), has been (thus) disproved through (the process of) elimination, by taking into account the appropriateness of the earth, etc., being such produced effects as can be caused (only) by the activity of One who is omniscient.

17. That logic by which the *Vaiśēṣika* has proved the Lord God through the process of elimination—that has to be adopted here (by us also). In this respect, both our systems are alike.

18. Because time, *karma*, *prakṛti*, etc., are non-intelligent, the Lord Śiva is different (from them). And because individual souls are all possessed of very limited knowledge, He (the Lord Śiva) has to be accepted as no other than an Omniscient Being.

19. The authoritativeness of the *Vēdas* is accepted, because they have been brought out by the Omniscient Lord. The authoritativeness of the *Smṛtis* and such other (sacred writings) results from their being based upon these (*Vēdas*).

20. *Svarga* (or the celestial world of enjoyment) and the final salvation of the soul's deliverance (*apavarga*) come only to those who faithfully perform the *karmas* (or works) which are ordained in the *Vēdas* and in the *Smṛtis*; but they (viz., *svarga* and *apavarga*) never come to the heretics anywhere.

21. The Lord Śiva is described also in the *Triyambaka-mantra* and other such (*mantras*) by means of such things as are (calculated) to remind one of what is good to be adopted in the (daily) practice of religion.

22. It has been explained by means of reasoning and other such (aids) that, on observing among other things the shower of rain as the visible result of the performance of the sacrifice known as *Kārīrīṣṭi*, faith has to be placed in these (two) unseen things, namely, *svarga* (heavenly paradise) and *apavarga* (the final deliverance of the soul).

23. The whole lot of the scriptures produced by Buddha and others (like him) is unauthoritative like the language of the insane, because those scriptures have been composed by persons who were not wise and trustworthy.

24. What the thorny hedge is for the protection of the growth of (the crops raised from) the seeds (sown in the fields), that the hedge consisting of logical reasoning is for the safeguarding of the truths expounded in the *Vēdas*.

25. Logical reasoning supports right knowledge; and it is associated with three processes of dialectics. These dialectic

processes are understood to be only three, viz., discussion, controversy and cavil.

26. A discussion is (that which is carried on) by the student with the teacher with the object of learning the truth. Neither victory nor defeat is (the aim) here. Both these (arise as aims), however, in relation to controversy and cavil.

27. In regard to controversy, as also in regard to cavil, there are four constituent requisites, viz., a disputant, a counter-disputant, a questioner, and a president of the assembly (wherein the parties carry on their dialectic contests).

28. The counter-disputant, whenever he is in dread of defeat due to his (own) ignorance of the appropriate answer, should conquer the disputant either by (the process of) perversion or by (the pointing out of) self-confutation and other such defects (in his arguments).

29. In regard to the person who utilises (in his arguments the process of) perversion or (the pointing out of) self-confutation, one should set up a final refutation. That which puts an end to a dialectic exposition is said to be the final refutation.

30—33. Of these, (the trick of) perversion is of three kinds, being based on the secondary sense of words, on their general significance, or on the (ambiguity of the) language (used by the opponent). When it is said by a disputant that a certain *dvija* (or twice-born Brahmin) knows (all) the four *Vēdas*, if the opponent finds fault with this, taking for the purpose a general view (of the situation), and says—"Is this anything wonderful? To be the knower of the four *Vēdas* is quite in keeping with (his) being a Brahmin (*dvija*)"—then, as a refutation (of this position), its over-comprehensiveness should be brought out by means of (appropriately argumentative) sentences. When a disputant gives out (for instance)—"This *Vēdic* student is a *nava-vastra*",* there would be verbal perversion (in the controversy)

* The word *nava* means both 'new' and 'nine' in Sanskrit, so that a *nava-vastra* may be either 'he who has a new cloth' or 'he who has nine cloths.' The speaker here uses the expression in the former sense, but his opponent purposely misunderstands him in the latter sense.

there, if the speaker is refuted (by his opponent) by saying—"Where are the nine cloths of this (student)?" By reason of its being opposed to the intended purport (of the speaker, this sort of reply) stultifies the meaning aimed at (by him).

34. An argument which is destructive of one's own (position), or a reply which is well capable of being found fault with—that is self-confutation. This consists of twenty-four varieties.

35. Where a counter-disputant employs the twenty-four kinds of (arguments leading to) self-confutation and thus gives erroneous answers, what has to be urged (to put him down) is final refutation.

36—38. The various kinds of self-confutation are (dependent upon) what follow: likeness, unlikeness, equality, superiority, inferiority, describability and indescribability, alternative supposition, applicability, inapplicability, and the process of accomplishing the end in view, incident, counter-illustration, ineffectiveness, doubt, presumption from circumstances, uniformity, and what are called logical proof and inconclusive argument, action, perceptibility, the invariable and the variable. Since these happen to be the means of giving rise to (the sense of) sameness (in relation to both the sides of an argument), they are (also) known as the (different) kinds of 'sameness' (in dialectics).

39–40. When there is complete ignorance of the right answers (to be given in an argument), absolute defeat will be the result. Accordingly, (even) by means of controversy and cavil, one has to refute those who are outside the pale of the *Vēdas*, and then, for the purpose of satisfying the Lord God, one has to perform only such works as are enjoined in the *Vēdas*. By means of the power of *yōga* (meditation and mental concentration) obtained through His grace, he, who is desirous of obtaining the final deliverance of his soul, will obtain (that) deliverance.

41—43. In the condition of final release there will be the experience of eternal bliss without (any perception whatsoever of) sense-objects.

I choose to be a fox in the beautiful *Bṛndāvana* in preference to that altogether blissless salvation of soul-deliverance, which has

been taught by the *Vaiśēṣika*, who, by means of the sacrifices prescribed in the *Vēdas* and by means of the grace of the Lord, wishes to attain with great effort the (altogether feelingless) state of a swoon, a condition of existence similar to that of a stone. Indeed, it has been already stated that the final deliverance (of the soul) results from that *yōga*, which is the outcome of loving devotion directed to Hari (or the God Viṣṇu).

44–44½. *Yōga* has eight essential constituents, namely, internal self-restraint, external restraint of conduct, assumption of postures, controlling of the breath, drawing the senses into the mind within, and sustained attention, and intense meditation, and self-realisation. The *Sāṅkhya* will explain these at length.

Thus ends the sixth chapter, known as the theory of the *Naiyāyikas*, in the *Sarva-darśana-siddhānta-saṅgraha*, composed by the venerable Śaṅkarācārya.

CHAPTER VII.

THE THEORY OF PRABHĀKARA.

1. Now, the theory of the teacher Prabhākara, who, even out of rivalry with his (own) preceptor, extolled the *Pūrva-mīmāṁsā*, will be briefly described.

2–3. According to (this) teacher, there are five categories, namely, substance, quality, action, generality and subordination—which, along with power, similarity and number, are understood to be (altogether) of eight different kinds : there is no particularity, and there is no non-existence as apart from the (correlated) surface of the earth, etc. : and only that work which is ordained in the *Vēdas* can be the bestower of the salvation of soul-emancipation, and no other (work is capable of being the bestower of such salvation).

4—6. Indeed, he becomes subject to bondage, who performs such *karmas* as have desirable (selfish) objects in view, or such (*karmas*) as are prohibited (in the scriptures). The (contents of the) *Vēdas* are divisible into four kinds, as *vidhis* (or mandatory injunctions), *arthavādas* (or explanatory disquisitions), *mantras* (or metrical hymns), and *nāmadhēyas* (or names). These (*Vēdas*) have the mandatory injunctions as their important subject-matter, and teach us what constitute (our) duties as well as what do not constitute (our) duties. Such injunctions—as 'The *ātman* (or self) has to be known'—are contained in the *Āruṇa* (that is, in the *Upaniṣads*), and clearly enjoin there (the acquisition of) the knowledge of the self as it really is. The *ātman* (or self) is different from the intellect, the senses, and the body, and is all-pervading and unchanging.

7. In the cognition of objects, it appears to be varied in form in relation to every one of the (many) fields (of objective cognition). In (the perception)—"I know the pot well"—surely there arises to a person at once a threefold cognition.

8. Indeed, to the (perceiving) person, the pot appears as constituting the object of knowledge, the agential subject of knowledge (appears) as derived from the ego-idea, and the knowledge (itself appears) as a self-luminous something.

9–10. The *Vaiśēṣika* has declared that the final deliverance of the soul results from the cessation of the activities of the instruments (of the soul). Accordingly, he, being anxious to cross the shoreless ocean of unendurable *saṁsāra*, wishes to attain that (final) deliverance of the soul, which is (merely) a state of existence similar to that of a stone, and is the outcome of the destruction of volitional effort, pleasure, pain, desire, merit, demerit, etc.

11. The destruction of pleasure, which is (itself) achieved with pain, is as desirable as the destruction of pain (itself). The experience of eternal bliss cannot, moreover, be admitted in relation to the attributeless (soul).

12. One should not create a change of view in (the minds of) those ignorant persons who are attached to *karma* (or ritualistic work). The path to be adopted by those who have renounced the world is different; (and that) is not at all suited to those who are devoted to (ritualistic) work.

13. Therefore, considering that they are enjoined (in the scripture), sacrifices and other religious duties have (all) to be performed. Otherwise, the harm of sinfulness will befall those who are qualified only to live the life of (ritualistic) works.

14. Those, who solely depend upon (such) works alone, will (also) attain unsurpassable good (in the end). There is (in fact) no superior deity other than what is aimed at by the use of the ending of the fourth (or dative) case.

15. On the lines laid down by his preceptor, Bhaṭṭa (Kumārila), this teacher Prabhākara set at naught (all) those who (then) stood outside the pale of the *Vēdas*, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works.

Thus ends the seventh chapter, known as the theory of Prabhākara, in the *Sarva-darśana-siddhānta-saṅgraha*, composed by the venerable Śaṅkarācārya.

CHAPTER VIII.

THE SYSTEM OF (KUMĀRILA) BHAṬṬĀCĀRYA.

1. The great teacher Bhaṭṭa, who was a particular incarnation of Kumāra (the war-god), established well on earth the (religious) path of the *Vēdas*, which had been in fact set at naught by the *Bauddhas* and other atheists in former times.

2. On giving up both those (kinds of) works, which have (either) the attainment of particular desired objects in view, or are prohibited by the scripture, the wise man, whose mind is purified, attains the highest bliss through performing such works as are ordained (in the scripture).

3. The results of the works, that have particular desired objects in view, have, in accordance with those (very) works having (such) specially desired objects in view, to be enjoyed only after being born again by (those) men who perform the works with specially desired objects in view.

4. But he, who performs the works prohibited by the scripture, has, after being born in the form of worms, insects, etc., to enjoy the (bitter) fruits of forbidden works, and has to go lower and lower down into hell.

5. Therefore, both duty and non-duty have to be (clearly) made out by the wise man after due enquiry Both of them have scriptural injunction as their authoritative basis, and do not fall within the scope of perception and such other (criteria of truth).

6. The *Vēdas* contain four different kinds (of topics), namely, *vidhi* (or mandatory injunctions), *arthavāda* (or explanatory disquisitions), *mantra* (or metrical hymns), and *nāmadhēya* (or names). The *Vēdas* have the mandatory injunctions for their chief subject-matter, and thus teach us (mainly) about duties and non-duties.

7. That (kind of) sentence in the *Vēdas* happens to be a commandment, which turns men away from what is forbidden, or

makes them become engaged in the performance of prescribed duties; and it is indicated by means of the potential mood, the imperative mood, the potential passive participles and other (similar verbal forms).

8. Whatever sentence here (in the *Vēdas*) censures forbidden things or praises such things as are enjoined—that is an *arthavāda*: it has the force of an authoritative means of knowledge, for the reason that it forms an auxiliary part of injunctions.

9. *Mantras* are those constituent elements of (ritual) works, which throw light on what has to be accomplished (through such works). Those things which happen to be the names of sacrifices, etc., in the *Vēdas*, they are the *nāmadhēyas* in fact.

10. The injunction—"The *ātman* (or self) has to be known"—and other (similar injunctions) which are given in the *Āruṇas* (or *Upaniṣads*) enjoin on individual souls the knowledge relating to the *Brahman* who is the Supreme Soul.

11. On the strength of the two (following) logical syllogisms, the *Bauddhas* distinctly find fault even with the *Vēdas*: and the denial of the duties, etc., which are derived from those (*Vēdas* themselves) as source, follows (thcnce) as a matter of course.

12. (Firstly), the *Vēdas* are no authoritative means of knowledge, because they possess the characteristics of spoken sentences, (even) like the sentences of the man in the street. Again (they are not authoritative) because they are the productions of unwise and untrustworthy persons, like the speech of the insane.

13. This (argument) is not right: the two reasons given above are quite ineffective (here). Simply because they (the *Vēdas*) happen to be (made up of) sentences, it does not follow that the *Vēdas* have not the character of an authoritative means of knowledge.

14. The (other) reason given by you, to the effect that they are composed by unwise and untrustworthy persons, is (also) useless (here). Want of authoritativeness (in relation to ordinary utterances) may well result from the mere fact of (their) having been uttered by an unwise and untrustworthy person. But it cannot be so in the case of revealed scriptures.

15. The character of being produced by unwise and untrustworthy persons cannot (at all) become (associated as) a blemish with the eternal *Vēdas*. In regard to human utterances, (however), there may always be the faults of deceitfulness, etc., (in association with them).

16—19. As (we hold that) the *Vēdas* are not personal productions, we have no suspicion of any faultiness whatsoever (in relation to them). A few *Naiyāyikas* and others, who believe in the authoritativeness (of the *Vēdas*) on account of their having been given out by the Lord, take objection to the view that the *Vēdas* do not possess the characteristics of personal productions, (and say) that the *Vēdas* are to them of (divinely) personal origin, inasmuch as they possess the character of (being made up of) sentences like the *Bhārata* and other such works, and that (nevertheless) the authoritativeness (of the *Vēdas*) is also well established in that they have been produced by the Lord of all. In regard to (all) works of personal origin, it is right to ask whether or not there is authoritativeness (in them). There being no speaker in respect of the (original productive utterance of the) *Vēdas*, even such a talk (about authoritativeness) is impossible (in relation to them). The eternality which is predicated of the *Vēdas* (by us) is (therefore) utilised to establish their authoritativeness.

20. (To hold) that the reason of the authoritativeness (of the *Vēdas*) is (to be found) entirely in their being produced by the Lord of all—that is not right. With the help of which criterion of truth is the Lord in this connection assumed to exist?

21. If He be so assumed with the aid of scripture, then (it is asked) whether the scripture is eternal or non-eternal. If it be eternal, then what is (the meaning of) this assumption of the agency of the Lord in regard to it (as a thing produced by Him)?

22–23 In regard to the view (that the scripture is) non-eternal, there will arise the fallacy of reciprocal dependence. That the authoritativeness of the scripture is due to its being the language of the Lord, and that the Lord is (in His turn) established by means of that same scripture, is accordingly the fallacy

of reciprocal dependence (here). Therefore, it is well established that the *Vēdas* are possessed of authoritativeness altogether in themselves.

24-25. Further, it is also (thus) established that (the teachings bearing upon) duty and non-duty fall entirely within the scope of the *Vēdas*. It may, however, be objected (here) that, (even) without the *Vēdas*, the *yōgins* perceive directly and clearly (what is) *dharma* (or duty), in the manner of (other persons perceiving) the fruit of the emblic myrobalan when placed on the palm of the hand. How (then) can the *Vēdas* be the sole source of authority (in relation to duty)? It is not right to say so (in objection); the *yōgin* cannot be different in nature from such as are like ourselves.

26—31. He also perceives objects with the help of the five senses and does not go beyond. Perception and what is called inference, and then comparison (or analogy), presumption from circumstances, and also the negative proof of non-perception—(these) do not indeed teach us duty. Perception, which gives rise to the knowledge of existing things by means of the contact of the several senses (with them), cannot surely apprehend that which has passed away or that which has not (yet) arrived. Owing to the non-existence of anything which has the character of being an invariable concomitant of *dharma* (or duty), inference also does not evidently give rise to the knowledge of duty and non-duty. As there is nothing (at all) anywhere which resembles duty, etc., comparison (or analogy), which (only) apprehends similarities, cannot be the means of making out duty and non-duty. If, by means of the evidence of circumstantial presumption, only a general proposition is arrived at to the effect that duty is the cause of pleasure and non-duty (the cause) of pain, there is nothing wrong (in it). (But) a general rule cannot be put into practice. Moreover, (such a rule) may then be found to be too late (in coming, when duty has to be actually judged by its result).

32–33. Sacrifices, etc., are (all) to be adopted in practice, being the particular things enjoined by the mandatory injunctions (in the *Vēdas*). The (negative) proof of non-perception cannot throw light on merit (as associated with duty) and on demerit (as

associated with non-duty); because it is always in the absence of the (first) five means of knowledge that this (negative proof of non-perception) has scope to operate. Therefore, it is established that duty and non-duty fall exclusively within the scope (of the authority) of the *Vēdas.*

34. The work which is enjoined exclusively by the *Vēdas* yields the salvation of final deliverance; and none other than that (yields such deliverance). Therefore, one who is desirous of final deliverance, should not, in respect of this matter, be engaged (either) in those (activities) which have particular objects of desire in view or in those which are prohibited (by the *Vēdas*).

35—38. One should perform the daily obligatory and the occasionally obligatory (works) with the object of avoiding the harm of sinfulness that will (otherwise) arise. In regard to the Supreme Self taught in (the scriptural injunction)—"The *Ātman* (or Self) should be known, etc."—the knowledge (of that Supreme Self) is certainly (capable of being) born in the individual selves. The *ātman* (or the self) of him, who performs the works enjoined (in the scripture) and practises the *yōga* consisting of *pratyāhāra* and the other constituent elements, is (indeed) realised at last through direct perception (by him) with the aid of the (internal) organ of *manas* (or the faculty of attention) as the instrument. The *ātman* is both differentiated and undifferentiated, and is like the (conception of the) ox, (for instance), both real and unreal. Although (the *ātman* is) differentiated when in the form of individual souls, yet He is undifferentiated as the Supreme (Soul)—is unreal in the form of individual selves and real in the form of the Supreme (Self).

39. Just as the generic characteristics of the ox are made out only in relation to particular oxen characterised by the variegated colour (and the other colours), so the Supreme Soul also has to be understood to exist as if continuously threaded through (all) the individual souls.

40. By means of the *mantras* known as *traiyambaka,* etc., He is to be worshipped and meditated upon by all those who are desirous of (the salvation of) final release. He (who thus worships

and meditates upon God) obtains the (blessed) condition of true self-abidance, even by meditating upon Him as possessed of (some) super-imposed form.

41–41½. In the state of final deliverance, there occurs, (even) in the absence of the objects of the senses, the experience of the highest bliss. Through (this) experience of eternal bliss, all those, who are desirous of (the salvation of) final release, become freed from attachment to the objects of the senses, and reach that condition of final deliverance from which there is no returning (to this world of *saṁsāra*).

Thus ends the eighth chapter, known as the system of Bhaṭṭācārya, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER IX.

THE SYSTEM OF THE *SĀṄKHYAS.*

1. Now the doctrines of the *Sāṅkhya* will be briefly described. The science of the *Sāṅkhyas* is of two kinds, namely, thiestical and non-theistical.

2. Kapila produced the non-theistical (*Sāṅkhya*) and Patañjali (produced) the other. Kapila is (the incarnation of) Vāsudēva (Viṣṇu), and Patañjali is (the incarnation of) Ananta (the divine serpent).

3. Kapila teaches that the final liberation (of the soul) results through knowledge, while Patañjali teaches (that it results) from *yōga* (or practical application). A *yōgin* (however) stands in need of that knowledge of the ultimate principles which is given out in the system of Kapila.

4. In the *Vēdas*, the *Smṛtis*, the *Itihāsas*, the *Purāṇas*, the *Mahābhārata*, etc., and also in the scriptures of the *Śaivas* and others, the teachings given in the *Sāṅkhya* (system) are clearly seen (to be adopted).

5. From the discrimination of the manifest and the unmanifest, the knowledge of the *puruṣa* (the individual soul) itself results; and through this (knowledge) there arises to men unfailingly the absolute cessation of the three miseries.

6–7. Misery is *ādhyātmika*, or *ādhibhautika*, or *ādhidaivika*. The *ādhyātmika* (misery) consists of mental pain and of diseases such as boils, etc. The *ādhibhautika* misery is that which is caused by worms and other such living creatures. The *ādhidaivika* misery is that which is caused by rain, sun, etc.

8. By means of the knowledge of the *ātman* (the individual soul), all the miseries unfailingly and absolutely cease to be. The freedom which results (to the soul) from other means (than this knowledge of the *ātman*) is subject to decadence and improvement.

9. Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise: (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc., which give rise to (the attainment of) *svarga* and other similar results, and (thus) fall within the scope of the three 'qualities' (of *sattva*, *rajas*, and *tamas*).

10. To him alone, who knows the twenty-five principles consisting of the manifest, the unmanifest, etc., there comes the clear knowledge of the *ātman* (or self).

11. He who knows the twenty-five principles may live in whatever estate of life (he likes). Whether he (happens to) be a person characterised by matted hair or by shaven head or by locks of hair—(he) will obtain final freedom: there is no doubt about this.

12—14. The twenty-five principles are—the *puruṣa* (individual soul), the *prakṛti* (primordial nature-matter), the great principle of intellect, the principle of egoity; similarly sound, touch, colour (or form), and taste, and smell; the ear, the skin, the eye, the tongue, the nose; and again speech, hands, feet, the anus (as the organ of evacuation), the organ of reproduction, and similarly *manas* (the faculty of attention); earth and water, light, air, and ether (*ākāśa*) also.

I shall now explain the manner of creation. This world is made up of the principles (now mentioned).

15–16. Everything (in the world) is indeed a product of the *prakṛti*. The *prakṛti* is eternal, one, and non-intelligent. Although he (the *ātman*) is passively indifferent, yet, being influenced by the three qualities of the *prakṛti*, he appears as if he were an agent (in the act of creation). Through the association (of *prakṛti*) with that (*ātman*) possessed of consciousness, there arises creation. (This is) like the association of a lame person with a blind one (for mutual helpfulness). *Prakṛti* forms the equilibrium of the three qualities: the qualities are *sattva*, *rajas*, and *tamas*.

17. When *sattva* rises, then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,

courage, magnanimity, restraint of the senses, and the illumination of knowledge.

18. When the quality of *rajas* rises, then (there will be born) covetousness, anguish, anger, quarrel, egotism, lying, worldly activity, and boastfulness also.

19. When the quality of *tamas* rises, then (there will be born) drowsiness, stupidity, sleep, heaviness of body, laziness, ignorance, and carelessness, and so forth.

20. In connection with the system as thought out by Vyāsa in the *Mahābhārata*, I shall clearly describe well as they are, and at great length, (all) the details in respect of (these) three 'qualities'.

21. The *mahat* (or the great principle of intellect) is produced out of the *prakṛti*, and out of this (*mahat*) the principle of egoity (*ahaṅkāra*). Out of this are produced the five (things) known as the rudimentary principles (*tanmātras*); they are indeed subtle elements.

22—24. From these are produced what are called speech, hands and feet, the anus (as the organ of evacuation), the organ of reproduction, and what are spoken of as sound, touch, and colour (or form), and taste and smell; and also ether (*ākāśa*), air, fire, water and earth—only as they are in the subtle condition but not otherwise.

Just as a cloth, which is produced out of white threads, is purely white, so also the creation of the principles of nature is of three kinds in accordance with the three 'qualities' (of *prakṛti*). The things having the nature of the quality of *sattva* have been created (first); and then out of them have been produced the (various) organs of sense.

25. These (organs) are five (in number), namely, the ear, the skin, the eye, the tongue and the nose. By means of these, he (the *puruṣa*) perceives sound, touch, colour (or form), taste and smell (respectively).

26–27. (Then) there are those (things) which have been produced out of the quality of *rajas*; and out of them (have been derived) afterwards the organs of activity, consisting of what are known as (the organ of) speech, hands and feet, and the anus

(as the organ of evacuation), and also the organ of reproduction; and similarly (are) also (derived) the activities of speaking, seizing, going, evacuating the bowels, and enjoying pleasure. The *manas*, which is called the internal organ (of attention), has to be understood to be the eleventh organ.

28. Out of other things, derived, from the quality of *tamas*, the elements—namely, earth, water, light, and air and ether—have been born.

29. These are indeed the twenty-five principles that have been given out by me. These are the very (things) that have to be learnt in detail through the mouth of a preceptor.

30. The individual souls are at the time of universal dissolution absorbed into the *prakṛti*, (they) being (then) possessed of subtle bodies. Under the influence of the 'qualities' (of *prakṛti*) and their own *karmas* (or the impressed results of works), they (the individual souls) assume various (physical) forms (beginning with) that of (the four-faced) Brahmā and ending with that of inanimate objects.

31. In fact the whole of this world exists in a subtle form in the *prakṛti* (itself). It only becomes manifest (in creation). It is not desirable (to hold) that the production (of an entity) out of non-entity is (possible).

32. According to the view that (an entity) may be produced out of non-entity, things like the horns of a hare would also become possible (as entities). If the oil (produced out of sesamum seeds) does not already exist in the sesamum, then it must be possible to find it in sand and such other things also.

33. The fault pointed out by you, that, (in this system), a produced effect has also to become a producer, cannot prove to be (a fault at all) in relation to the view which maintains (creation to be a modified) manifestation (of what has been already in existence): because there are causes (here) which give rise to (such) manifestations (of modification).

34–35. Individual souls may be proved to exist in every one of the bodies (of all kinds of beings), and (they) are (thus) many in number. If (the soul of all beings) be (only) one, (then)

all (beings) would have to die at the same time or be born (at the same time); (or) when one man saw (anything), all would have to see (that same thing) at that same time. Hence the multiplicity of souls follows (as a logical consequence), and (the idea of) non-duality (in regard to the *ātman*) is inappropriate.

36. The teaching, given in the scriptural injunction—"The *ātman* has to be known, etc.,"—and in other similar injunctions, relates to such duties as tend to turn (men) away from (worldly) activity, and bestows (on them) the final freedom of the soul. The other (kind of prescribed duty) leads (men) to (worldly) activity.

37. Although the sacrifices, known as *Agniṣṭoma*, etc., are enjoined in the scripture, yet they are all intended for the attainment of (certain) desired objects. These (ritual works) have (all) to be understood to constitute the duties that appertain to active (wordly) life, inasmuch as they impel (men to live) the life of (wordly) activity.

38. By means of (the righteousness of) duty, men rise aloft; by means of (the unrighteousness of) non-duty, they go down. The final release of the soul results exclusively from knowledge. It is through ignorance that man gets into the bondage (of *saṁsāra*).

39. If the sacrifices, which are performed as offerings unto the *Brahman*, give rise to the final emancipation of the soul, then it will follow that they are not sacrifices (at all), for the reason that the meaning of the *mantras* (to be used in them) is made (thus) into something other (than itself).

40. Accordingly, sacrifices and other such duties lead (men) to the life of *saṁsāra*. (Still) such things as give rise to the prosperity of men have (often) to be accomplished even with the aid of uncommended means.

Thus ends the ninth chapter, known as the *Sāṅkhya* system of Kapila Vāsudeva, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER X.

THE SYSTEM OF PATAÑJALI.

1. I shall now explain the system of Patañjali, which is the theistic *Sāṅkhya*. Patañjali is (the incarnation of) Ananta (the divine serpent) and is the promulgator of the science of *yōga*.

2. One, who knows the twenty-five principles and the *Puruṣa* (or the Lord) beyond the *prakṛti*, acquires perfection in *yōga*; through *yōga* the destruction of evil is brought about.

3–4. The twenty-five principles, namely, the *puruṣa* (or individual soul) the *prakṛti*, the *mahat* (or the great principle of intellect), the principle of egoity, the sixteen (principles) consisting of the rudimentary elemental principles with (their) modifications, also the (five) great elements—these have all been well explained by the sage (Kapila) himself. The view that the final emancipation of the soul results from pure (and simple) knowledge is indicative of mere laziness.

5—10. Even in the case of one who has acquired knowledge, mental misapprehension certainly occurs occasionally through errors. Although a person has his ignorance destroyed by means of the knowledge imparted to him by his preceptor, still it is only by means of *yōga* that he can destroy that stain of evil which clings to the (otherwise clean) mirror of the body. The well-known sweet taste of jaggery, etc., is not, for example, (actually) experienced by those who suffer from bilious fever. Therefore one should destroy (these) tainting evils (which cling to the body). There is nothing other than *yōga*, which can accordingly destroy these evils appertaining to a man, who has acquired knowledge through the teachings of his preceptor, and has become free from attachment to (all) worldly objects of desire. (Men) do actions out of (selfish) desires, because of (the idea of their own) agency (in relation to those actions) which is due to ignorance. Then, in consequence of the ripening of

(their) *karma* (the impressed influence of works), there result (to them) birth, life, and enjoyment. The five afflictions are ignorance, and desire and aversion—both of which are born out of it—egoity, and anxious attachment. Ignorance is indeed the cause of all these (afflictions). Ignorance is the superimposition of the idea of the self on the body which is non-self.

11—13. The body is made up of the five (great) elements (of nature). But the owner of the body is the self that is different from it. In regard to sons, grandsons, and such other progeny, which are all the offspring of that (body), as also in regard to the enjoyable objects of the body, such as houses, lands, etc.,—the idea that they are all one's own is also ignorance. Therefore, after his ignorance is destroyed, and after he is freed from desire and aversion, which are due to that (ignorance), the person, who is not desirous of the fruits of works here (in this world) and there (in the other), should practise *yōga* with the object of attaining the final freedom of the soul. *Yōga* is that self-abidance (of the soul) which is consequent upon the suppression of the functionation of the thinking principle.

14. (These) functionings (of the thinking principle), which are differentiated into those which are associated with the 'afflictions', and those which are not (so) associated with the 'afflictions', will not be described here. One should go through that (kind of) practical application to work (in life) which directly leads on (men) to (the practice of) *yōga*.

15. This (sort of) practical application consists in *tapas* (penance), in the silent repetition of *mantras* (prayer-formulas), and in firm love and devotion to the Lord God. The Lord God is He, who is free from the 'afflictions' and from the influence of the fructification of *karma* (operating as merit or demerit) and from other such things, and is (also) omniscient (at the same time).

16. Because He is not limited by time, (He) is considered to be superior to Brahmā and the other (gods). *Praṇava* (the mystic syllable *Ōṁ*) is denotative of Him; and the silent repetition thereof (gives rise to) the mental comprehension of what is denoted by it.

17—19. The destruction of the obstacles to (the practice of) *yōga* takes place (in this manner), and thereby the mind becomes turned inwards (towards itself). Laziness, severe ailments, carelessness, langour, doubt, unsteadiness of mind, want of faith, deluded perception, pain, cheerlessness of mind, ardent attachment to the objects of the senses, defects appertaining to breathing in and to breathing out, unrestrainable shivering of the body—these and other similar evils form naturally the obstacles to *yōga*.

20. One should accordingly destroy the obstacles (to *yōga*) by means of the earnest worship of the Lord. The purification of the mind, as a means for attaining success in *yōga*, has to be accomplished through (the continued exercise of) friendliness and other such (suitable feelings).

21. (The feeling of) friendliness should be exercised in relation to men of wisdom, and (that of) pity in relation to persons in distress. Pleased satisfaction should be shown in relation to righteousness, and indifference in relation to those that are sinful.

22–23. Devotional service in holy places of pilgrimage, association with good people, repeated endeavour to live the life of the Lord, (the effort to arrive at) the mental comprehension of the inner soul—by means of these and other similar endeavours the mind of the *yōgin* (becomes) well purified, and is (then) enabled to conceive (correctly) the things which are very minute as also the things which are (very) big.

24–25. When that which is harmful is removed from what constitutes the instrument (for the practice) of the (various) constituent parts of *yōga*, (then there arises) the illumination of knowledge. The constituents of *yōga* are eight in number, viz., internal self-control, external regulation, bodily postures, control of the breath, withdrawal of the senses from outside objects, fixity of attention, meditative concentration, and attentive self-realisation. They are (described) in detail thus :—

26. Abstaining from (inflicting) injury, truthfulness, abstention from stealing, celibacy, and freedom from acquisitive covetousness—these are the five elements of internal self-control, which are known to be in accordance with (one's) birth, etc.

27. The elements of external regulation are cleanliness, gladsome contentment, austerity, (repetition of) religious hymns (or mystical formulas), and the worship of the Lord. Now, I shall describe the results of internal self-control and of external regulation when they are successfully carried out.

28. The result of abstaining from (all) injury is the abandonment of enmity near where he (who abstains from injury) happens to be. From truthfulness arises the non-vanity of language, and from abstention from stealing comes the acquisition of (all) gems (of value).

29. From celibacy comes the acquisition of energy, and from the freedom from acquisitive covetousness there arises the knowledge of (past) births. Cleanliness gives rise to the absence of disgust in connection with one's own body, as also to the avoidance of contact with wicked people.

30. The results of mental purity are the purification of (the whole) constitution, good-minded-ness, singleness of purpose, subjugation of the senses, and fitness for self-realisation.

31. The *yōgin* obtains unsurpassable joy as the result of his gladsome contentment. The result of (the practice of) austerity is to endow the senses and the body with superior powers.

32. Through the endowment of the senses with superior powers, there arises the ability to see objects at a distance, etc. By means of the endowment of the body with superior powers, he, who has (thus come to possess) a divinely gifted body, acquires the (supra-normal) power of becoming as small as an atom and other such (powers).

33. Through the silent repetition of religious hymns (or mystical prayer-formulas), there results the attraction of the gods (towards the aspirant); and through the worship of the Lord, there arises *samādhi* (or self-realisation). That which is firm and agreeable is the (proper) posture (in all cases); thereby the destruction of the pairs of opposites (such as heat and cold, pain and pleasure, desire and aversion) takes place.

34. The *yōgins* have to adopt in sitting the postures called *padma*, *bhadra*, and *mayūra*, as also the *vīra*, *svastika*, and *kukkuṭa* postures —which are all described in (works bearing on) the science of *yōga*.

35. The control of the breath consists in a regulated restraint (exercised) in relation to inspiration and expiration; it is in fact to be practised by the (aspiring) *yōgin* in the three ways known as *rēcaka*, *pūraka*, and *kumbhaka*.

36. *Rēcaka* results from expelling the air that is within; *pūraka* results from filling in (the lungs) with air; but the *kumbhaka* is (the condition) characterised by motionlessness (of air) owing to (it) being (then) as if in a well-filled pot.

37. There is a fourth (kind of) breath-control (*prāṇāyāma*), in which the air is in its own (natural) condition, being dissociated from the *rēcaka*, *pūraka* and *kumbhaka* (processes); this (state of the natural self-abidance of the breath) destroys the sins arising out of (one's) nescience.

38. The process of sense-withdrawal consists in drawing away the wandering senses from their objects; and the result of this (process) is the subjugation of the senses.

39. Fixing the attention is the (process of) fixing the mind on some (object well defined in) space; and it is in fact of two kinds, in consequence of (this defined) space being internal or external. The external (object defined in) space consists of images and such other things.

40. The internal (object defined in) space consists of the circle of the navel, the heart, and so on. The fixing of the mind thereon is merely (directing) its existence (to be) there; (it is) nothing else.

41. Meditative concentration (*dhyāna*) is a continued oneness of the idea (or conception in the mind) in relation to the circle of the navel or other such (objects in definite internal) positions. Self-realisation (*samādhi*), however, consists in the endurance of the soul in relation to those same (positions) in the manner of a thing that is emptied of all its contents.

42. In relation to the three (constituents of *yōga*), beginning with the fixing of attention (*dhāraṇa*) and looked upon as forming one topic (of description), there is, for the purpose of easily mentioning (all) three of them (at once), the technical name of *saṁyama*.

43. By success in (the practice of) *saṁyama*, the expansion of the vision of wisdom takes place in the case of the *yōgin*. This *saṁyama* has indeed to be practised, and its practical utilisation has to be in (accordance with) the following steps.

44. The three (constituents of *yōga*), beginning with the fixing of attention (*dhāraṇa*), are indeed more essential (to the practice of *yōga*) than the (remaining) five, beginning with internal self-control (*yama*). That *samādhi* (self-realisation), which is absolute and indefinable, is higher than these three.

45–46. Without winning success in (the practice of what happens to be) the lower step, one should not ascend to the higher (step). In ascending to the (higher) step without winning mastery (over the lower one), the *yōgin* will be prone to (suffer from) ailments, such as hiccough, hard breathing, catarrh, pain in the ears and teeth and eyes, dumbness, dullness, cough, head-ache and fever.

47. In relation to the person to whom (success in) *yōga* comes through the grace of the Lord, these ailments born of the lower and the higher steps do not at all occur.

48. The whole (body) of (one's) attributes (*dharma*) is only one (as an integral whole): by undergoing modifications in the form of childhood, boyhood, youth, and old age, that (one and the same body of attributes), however, perishes in time (at last).

49. In the case of a person, who has directed his mind outwards, time passes away by day and by night through the *iḍā* and the *piṅgaḷā*. He, who has directed his mind inwards, has to effect the cessation of that (flow of time) with the help of the *suṣumnā*.

50. The *suṣumnā* is the path of liberation; time is indeed deceived therein. Time consists of (what is determined with the aid of) the moon and the sun; their two paths are well known.

51. The clarified butter which is got out of milk cannot again assume the condition of milk. (Similarly), the *ātman* (or the soul) that has been separated from the 'qualities' cannot again become the possessor of 'qualities'.

52. Just as the metallic ores, that have been turned into gold by the philosopher's stone, cannot return to their former condition, so also the *ātman* (or soul) of the *yōgins* (cannot return to its previous captive condition).

53. Those who practise *yōga* should always know the manner of arrangement of the system of blood-vessel-tubes. The *suṣumnā* goes into the head through an opening in the central back-bone.

54. The *iḍā* and the *piṅgaḷā* are on the left and right of the region of the nose; the *iḍā* is the path of the moon, and similarly the *piṅgaḷā* is the path of the sun.

55. The *kuhū* is below, and goes to the genital organ and the testes and also to the anus; the *viśvōdarā* and the *dhāraṇā* (go) respectively to the left and to the other (*i.e.*, the right) hands.

56. The *hasti-jihvā* and the *yaśasvinī* are known to be (of) the left and of the other (*i.e.*, the right) feet; the *sarasvatī* is (of) the tongue and starts from behind the *suṣumnā*.

57. The *śaṅkhinī* and the *payasvinī* are on the two sides of it, and are (of) the two ears; the *gāndhārī* is (of) the left eye, and the *pūṣan* is (of) the right eye.

58. The blood-vessel-tubes proceeding from the neck are (those of) the organs of sense and activity. The *yōgins* have to understand (these) *nāḍīs* to be (merely) tubular vessels and nothing else.

59. The movement of the principal vital air and of its other varieties, which takes place only in (these) tubular vessels, should be made out exactly as it is. The functions of those (various kinds of vital air) have to be learnt from (works on) the science of *yōga*.

60. The *yōgin* becomes the knower of all things by practising *saṁyama* in relation to suitably defined objects of *saṁyama*. By practising *saṁyama* in relation to the innate impressions (stored up in the mind), there arises the knowledge of former births.

61. By practising *saṁyama* in relation to elephants and other such (objects) as defined in space, the strength of elephants and other like (animals) will result. The *yōgin* obtains (the feeling of) friendliness, &c., by practising *saṁyama* in relation to friendliness and other such (objects of meditation).

62. He will obtain the knowledge of (all) the constellations of stars by practising *saṁyama* in relation to the moon. By practising *saṁyama* in relation to the pole-star, the knowledge of the future is the result; and from the *saṁyama* relating to the sun, there results the knowledge of (all) the worlds.

63. From the *saṁyama* relating to the circle of the navel, there arises the knowledge of the arrangements of the various parts in the construction of the body. And from the *saṁyama* relating to the cavity of the ear, the cessation of hunger and thirst results.

64. Steadiness results from (the *saṁyama* relating to) the *nāḍī* of the ear, and the knowledge of perfected beings (results) from (the *saṁyama* relating to) material light. From (the *saṁyama* relating to) the tip of the tongue, the consciousness of taste results; and (from that relating to) the tip of the nose the feeling of smell (results).

65—67. By the constant practice (of *yōga*), the colour of the (*yōgin's*) body comes to be of a beautiful complexion. In the course of a year the cessation of hunger and thirst is also brought about, in as much as the various powers and perfections due to *yōga* are produced (generally) in one year—such (powers and perfections) as moving about as one desires, the knowledge relating to things long past, &c., the purification of one's own body and senses, and the weakening (of the grip) of old age and death. Soon after, with the aid of renunciation, freedom from the recurrence of re-births (*saṁsāra*) results to the *yōgin*.

68. To the person, who has accomplished success in (the practice of) *yōga*, come the eight (extraordinary powers), beginning with (the power of) becoming as minute as an atom. As in the case of Śiva, so indeed (in his case) there can be, in consequence of this (acquisition of powers), no obstruction to the final freedom of the soul.

69. And among them (we have) the power of becoming extremely minute (*aṇimā*), the power of becoming extremely light (*laghimā*), and similarly the power of becoming extremely great (*mahimā*), the power of reaching things anywhere and from anywhere (*prāpti*), (the weightiness of) rulership (*īśatā*), irresistible

will (*prākāmya*), and similarly masterfulness (*īśitva*), and that power of subduing all things (*vaśitva*) which yields (to one all that one may) desire.

Thus ends the tenth chapter, known as the system of Patañjali, the theistic *Sāṅkhya*, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER XI.

THE SYSTEM OF VĒDAVYĀSA.

1. Now, the essence of the *Vēdas*, which has been given out by Vyāsa in the *Mahā-bhārata* so as to be in agreement with all the *Śāstras*, is in fact derived from the system of the *Sāṅkhyas* by the believers in the *Vēdas*.

2. This world is made up of two things, namely, the *puruṣa* and the *prakṛti*. The higher (of these two), abiding in the 'city' made up of the rudimentary elemental principles, is held to be the *puruṣa*.

3. (These) rudimentary principles are (indeed) the elements in their subtle condition, and they are mostly held to be characterised by the three 'qualities' (of *sattva*, *rajas*, and *tamas*). The *prakṛti* (denotes) the (condition of) equalisation of (these) 'qualities'; and the qualities are *sattva*, *rajas*, and *tamas*.

4. A man's bondage (in matter) is (his) happening to be swayed by the 'qualities', and his emancipation (from that bondage) is to know how to discriminate between (these) 'qualities'. According to the nature of the 'qualities' (which sway it), and *ātman* (or soul) is of the best, or of the middling, or of the worst kind.

5–6. The best (*ātman*) is (that of) one who is endowed with the quality of *sattva*, and has a phlegmatic temperament and is of the nature of (the element of) water. The middling (variety of) *ātman* is in fact he who is endowed with the quality of *rajas*; and he is known to be of a bilious temperament. The worst (*ātman*), who is endowed with the quality of *tamas*, is of a rheumatic (or windy) temperament, for *tamas* is wind (looked upon as a humour of the body). The quality of *sattva* is (conceived to be) white (in colour), the quality of *rajas* (to be) red, and the quality of *tamas* (to be) grey (or) black.

7. Therefore the persons endowed with the quality of *sattva*, and the others (endowed with the other qualities), have (respectively) the nature of water, fire, and wind, and are white, red, and black (in colour). (They are) distinguished by means of their respective appearances, activities, &c.

8. (The person characterised by the quality of *sattva*) has the colour of the *priyaṅgu* or of the *dūrvā* grass or of (shining) weapons of war or of lotuses or of gold, and is phlegmatic in temperament; the joints of his bones are invisible; he has a compact and broad chest; his body is big (and well grown).

9. He is deep (and dignified), muscular and handsome, and has the (steady) gait of the elephant; he is noble-minded, and his voice is like (the sound of) the tabor; he is intelligent, merciful, truthful in speech, and straightforward.

10. He is not (apt to be) troubled by the annoyances of petty griefs, and he is similarly (not troubled) by heat; he is abundantly blessed with many sons and servants, is possessed of great vital potency, and is capable of enjoying delightful pleasures.

11. He has a virtuous disposition, and is moderate in speech; in no case does he speak harshly; even in boyhood, he happens to be free from crying (in consequence of disappointment), and is unaffected by unsteady wishfulness; he is never very much tormented by hunger.

12. He eats (generally) a small quantity of sweet and gently warm food, and yet he is strong; he inwardly puts up with enmities for long without retaliation.

13. Courage, intelligence, memory, love, happiness, modesty, agility of body, freedom from indebtedness, equanimity in behaviour, healthfulness, absence of meanness, steadiness of purpose:

14. Not (being prone) to indulge in boastful talk about pious deeds done in response to religion and charity, bestowing favours by the giving of gifts, and freedom from covetousness in relation to the wealth of others:

15. And mercy for all beings—it is by means of these attributes that he who is characterised by *sattva* has to be diagnosed here (in this world). The man who is characterised by *rajas* has to be distinguished here similarly by the attributes that appertain to *rajas*.

16. *Rajas* is bile and that is fire itself; or perhaps (this) fire is the product of that bile. The (*rājasa*) man of bilious temperament is characterised by unbearable thirst and is (much) troubled by hunger. He is given to unlimited eating.

17. The hair (on his head) is brown, and he has few hairs (on the body); his face and feet and hands are ruddy; he cannot bear heat—and has a warm body; he perspires freely, and is possessed of an offensive smell.

18. He becomes healthy through the clearing of the bowels, and thus the possessor of a soft abdomen; he is apt to become very angry, and proves to be a hero of excellent bearing and of (high) self-respect; he is in dread of distress, and is endowed with (great) learning.

19. He is fond of flower-garlands and fragrant unguents, etc., and has a very happy and bright appearance; he has (comparatively) small vital potency, and his carnal desires are very limited; he is not a loved favourite with women.

20. Even in boyhood, he puts on grey hairs; (or) having red hairs, he becomes subject to the eye affection (called) *nīlikā*: he is physically strong, enterprising, given to enjoyments, and is always in possession of wealth and greatness.

21. He always eats such food as is sweet and fresh; he has no liking for what is pungent and sour; he takes food which is not very hot, drinking much water while (doing so).

22. His eyes have very thin and scanty eye-lashes, and he is apt to be fond of cold water; through anger and through the heat of the sun, he becomes quickly reddened in colour.

23–24. Illiberality, unmercifulness, enjoyments based upon pleasure and pain, disregard of others out of personal pride, anxiety, cherishing enmity, taking away another's wife, shamelessness, and hypocrisy—these are said to be the attributes of him who is characterised by *rajas*. And the attributes of the person characterised by *tamas* are as follow:—

25. It must be understood that unrighteousness is the outcome of *tamas*, and the person characterised by *tamas* is dominated by (the humour of) wind. He is wretched, envious; he is a thief, is unrefined, and firmly atheistic.

26. The ends of his hairs are split to a great length; he is lean, black and very hairy; his teeth are rough, incompactly set, and thick; and his body is grey with dust.

27. His courage, intellect, activity, eye-sight, movement and memory are (all) unsteady; his friendship is unenduring, and his talk is always incoherent.

28. He is a gormand, is addicted to hunting, and is full of dirt and fond of quarrels; he is incapable of bearing cold, is fickle-minded and fault-finding, and has a rough (broken) voice.

29. His changeful talk (ever) relates to what is near at hand. and he is always given to take delight in music and musical instruments; he enjoys sweets and other such things, and is (also) fond of well-cooked and sour eatables.

30. He is seen to be possessed of very little bile and phlegm; he sleeps much and lives with the aid of scanty livelihood. By means of these and other similar characteristics, the *tāmasa* person, who is (as such) affected with wind (as a humour of the body), has to be diagnosed.

31—37. I shall now describe the characteristics of the five elements, which (characteristics) do not differ very much from the three qualities (of *sattva*, *rajas* and *tamas*).

In the body of all moveable beings, (there are) five kinds of constituent materials, which are different from one another: and it is by means of them that the body puts forth (its) activities. The skin, the flesh and the bones, the marrow and the tendon as the fifth—these (materials) in the body are considered to be made up of (the element of) earth. Power and similarly anger, and the eyes and also heat are derived out of (the element of) fire; and (this) fire also causes (the things eaten) to be digested. (These are) the five igneous products which belong to embodied beings. The ear and the nose and the mouth, the heart and the abdomen as well—these five constituent parts in the body of living beings are the outcome of the element of ether (*ākāśa*). Phlegm, bile and sweat, fat and blood as well—thus is (the element of) water found always in five forms in the body of living beings. Through the inspiratory vital air, the embodied being is made to live; through the circulatory vital air, he always grows in size

and develops; the excretory vital air goes downwards, and the digestive vital air exists in the centre (of the abdomen); through the upward expiratory vital air, he (the embodied being) breathes out and gives utterance to the various kinds of significant words.

38–39. Thus these five (different kinds of) vital air cause (all) embodied beings to manifest their activities here.

The detailed varieties (of the quality) of smell, which characterises the (element of) earth, have to be understood as consisting of the following nine kinds, (namely), the agreeable-like, the disagreeable-like, the sweet, similarly the pungent, the diffusive, the inherent, the delicate, the powerful, and the distinct.

40. The (quality of) taste, which is characteristic of (the element of) water is of the following six kinds in detail, namely, the sweet, the saltish, the bitter, the astringent, the sour and the pungent.

41—44. The qualities (derived) from (the element of) fire are also considered to consist of the following twelve (varieties) in detail, (namely), the short, the long and the stout, the square and the rotund, the white, the black, and similarly the red, the blue, the yellow and the tawny.

The following seven notes (of the gamut) are the qualities obtained out of sound: (and they are)—the *ṣadja*, the *ṛṣabha* and the *gāndhāra*, the *madhyama*, and similarly the *pañcama*, the *dhaivata*, and also the *niṣādha*.

The qualities produced out of (the element of) air are the following twelve in detail: (and they are)—the hot, the cold, the pleasurable, the painful, the smooth, and also the clean, the hard, the sticky, the fine, the thick, the soft and the rough.

45–46. Along with these qualities that are (derived out of the element) of air, they mention that sound is derived out (of the element) of ether (*ākāśa*).

With the aid of those (above-mentioned) five constituent materials (of the body), one lives (well) in possession of consciousness, if they are not disorganised; if they become disorganised, one loses consciousness; (and it is through them that) one always attains growth and development. In (all) embodied beings, (the elements of) water, fire and air are ever (active and) wakeful.

47–48. Viṣṇu, who has four forms of manifestation, created the world in four ways, and (created) also the classes, namely, the Brahmin, the Kṣattriya, the Vaiśya and the Śūdra, which have (all) their (respective) natures (determined) by qualities.

The Brahmin is white, the Kṣattriya is red, the Vaiśya is yellow, and the Śūdra black. It is in fact in the *Dharma-śāstra* that their (respective) vocations are described in detail.

49. The sage (Vyāsa), with the object of establishing the title (of all persons) to that (life of) righteous duty, which leads to the final deliverance of the soul from bondage, declared that in every class (of persons) in itself there are (to be found) all the four classes (of them) as determined by qualities.

50. Knowing the manner in which the *karma* of these (various kinds of persons) comes to bear fruit, he (Vyāsa) has ordained them to follow (according to their personal fitness) the scriptural sections dealing respectively with works, with the worship of the divinity and with (divine) wisdom.

51. Among those who are Brahmins (by birth), those (alone) are Brahmins (in reality), who are straightforward and possess the lustre of pure (white) colour, who possess (also) forgiveness and are kindly in disposition, and are devoted to their own (appropriate) duties (in life).

52. Those Brahmins (by birth) have come to assume the condition of Kṣattriyas—(those) who are fond of enjoying objects of desire, and are harsh and angry and are given to daring deeds, and have (thus) abandoned their own (appropriate) duties, and are possessed of bodies that are red in colour.

53. Those Brahmins (by birth) have become Vaiśyas—(those) who live by tending cattle, who are yellow-coloured, and earn their livelihood by means of agriculture, and (hence) do not do their own (appropriate Brahminical) duties.

54. Those Brahmins (by birth) have become Śūdras—(those) who are fond of injuring others and of speaking falsehood, who are mean, and do all kinds of work for the sake of (their) livelihood, and are black in colour, and have fallen away from purity.

55. Viṣṇu, who causes bewilderment to the gods, *daityas*, and *rākṣasas*, by means of the distinctions relating to (various) conventional and common duties, is Himself the bestower of final beatitude on all of them.

56. This is the boon given by Viṣṇu to Puṇḍarīka, namely, that final liberation would come to him in the course of four re-births, for the reason that he was devoted (to Him) in hatred.

57. In consequence of their own works, which follow the courses of (the qualities of) *rajas*, *sattva* and *tamas*, (the various beings) happen to be of the nature of those (qualities): and (it is) the one only Viṣṇu (who) is attained by the gods, by the *daityas* and by the *rākṣasas* (equally).

58–59. Through the influence of the qualities of *rajas*, *sattva* and *tamas*, the one Viṣṇu Himself, under the names of Brahmā, Viṣṇu and Śiva, performs (in relation to the world) the (threefold) work of creation, sustentation and destruction. By means of their conduct, nature, shape and colour, all the gods are made out to be endowed with (the quality of) *sattva*, (all) the *daityas* to be endowed with (the quality of) *rajas*, and (all) the *rākṣasas* to be endowed with (the quality of) *tamas*.

60. Virtue is (representative) of the leaning of the gods, and vice of that of the *asuras* and *rākṣasas*. Vice is (also representative of the leaning) of the *piśācas* and other such beings: their distinguishing qualities are *rajas* and *tamas*.

61. One should wish to obtain knowledge from Śiva; one should wish to obtain prosperity from Agni (the god of fire): one should wish to obtain health from the sun-god; and one should wish to obtain (*mōkṣa*) the final liberation of the soul from Viṣṇu.

62. In whatsoever category (of beings) a being, who knows (his) duty, is born here—whether he be (born as) a god or an *asura*—he has to adopt his own duty (in life), although it (happens to) be what may not be duty (otherwise).

63. The duties, which are enjoined in the three *Vēdas*, have to be adopted by those who are endowed with the quality of *sattva*. What is (ordinarily) no (such) duty and is given out in the *Atharvavēda*—(that) is resorted to by those who are endowed with

(the quality of) *rajas* as well as by those who are endowed with (the quality of) *tamas*.

64. Just as (all our) sacrifices culminate to us in the attainment of Viṣṇu, so also those who are endowed with (the quality of) *rajas*, and those who are endowed with (the quality of) *tamas*, have to worship through (suitable) sacrifices Brahmā and Śiva, who are (respectively) characterised by those qualities.

65. Viṣṇu bestows blessings on those who come (to Him) along their own (prescribed) path of duty. One is released (from the bondage of *saṁsāra*) by means of one's own duties. The duty prescribed for another, (if adopted by those for whom it is not prescribed), brings on fear (to such persons).

66. Viṣṇu, who is supreme and one only, ever bestows blessings, out of (His own) sweet pleasure, on the *gods*, the *asuras*, and the *rākṣasas*, in ways which are accordant with the three qualities (of *sattva*, *rajas* and *tamas*).

Thus ends the eleventh chapter, known as the system of the *Mahābhārata* as enunciated by Vēdavyāsa, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER XII.

THE VĒDĀNTA SYSTEM.

1. Now the established conclusion of the *Vēdāntic* scriptures will be briefly given out (here). The conclusions of (all) other philosophic disputants mostly tend to (prove the truth of) that conclusion.

2. The *Brahman*, who forms the import of (*Upaniṣadic*) passages, such as —" That thou art," has to be enquired into by those wise persons, who, through the good results of (their) works offered up unto the *Brahman*, have become qualified for (attaining) the knowledge of the *Brahman*.

3. He (alone) has the (required) qualifications (for the conduct of this enquiry), who possesses the power to discriminate the eternal from the non-eternal, and is free from the desire to (enjoy) the fruits (of works) here (in this world) as well as there (in the other world), and is also characterised by (internal mental) tranquillity, the restraint of the senses, and the desire to obtain the final emancipation (of the soul).

4. " That certainly art thou: thou art none other." The meaning of the word *That* (here) is the Supreme Lord: the meaning of the word *thou* is (any) other (being) that may be (pointed to) before (us)—a beast, or a man, or any other (being).

5. The meaning of the word *art* (here) has to be understood to be the (predication) of identity between the meaning of the word *That* and the meaning of the word *thou*. (This is) considered to be similar to the (predication) of identity (expressed) in such sentences as—" This is that man."

6. Let (this your) opinion be (granted to be true). (But then), seeing that the sentence—" That thou art ", and other such (sentences) give rise (only) to the knowledge of such things, as are (of themselves already) well made out (without any reference to

any association with any action), how can such (sentences) prompt men to (live) the active life? It is only a mandatory injunction that induces activity.

7. Those sacrificers, who are purported to be referred to by means of injunctive passages, such as—"The self has to be known", etc., (they) are (merely) eulogised in the *Ārunas*, which are discussions bearing upon reality.

8. The self (*ātman*) is different from the intellect, the senses and the body; it is all-pervading and unchangeable, and appears to be manifold in (our) perceptions of things (by reason of its manifesting itself separately) in every (separate) ground of (its) habitation, (that is, in every perceivable object).

9. Consequently the enquiry into the *Brahman* is fruitless, inasmuch as the sentence ("That thou art", or any other like it in the *Āruṇas*) means what is other (than a commandment). To this (objection) we give the justificatory reply that the verbal form of the potential mood (*liṅ*) is not (in speech) the only means which gives rise to activity.

10. People are led into activity, also by knowing (a thing) to possess the characteristics of a means (suited) to accomplish desired ends. In sentences like—"A son has been born to you", the form of the injunction (giving rise to gladsome action on the part of the hearing father) is not of that (potential *liṅ*) kind.

11. The injunctions, such as 'The self has to be known', etc., which are (all) found in the *Āruṇas*, enjoin (as duty the acquisition of) the knowledge relating to the *Brahman* on (all) those whose minds have been deluded by nescience.

12–13. It may be so. (But it may be said that) a person, who, after giving up such works as have (selfish) objects of desire in view, and also such (other works) as are prohibited in the scriptures, performs the works which are enjoined in the scriptures, has the internal organ (of the soul) purified, and (thereby) becomes of himself the knower (of the *Brahman*), without requiring any language (of instruction) from a spiritual preceptor. This (view) is not right. (The true) knowledge (of philosophic reality) cannot be obtained by means of mere works.

14—16. Indeed that is declared in the *Ārunas* to be (true) knowledge, which is born (in the pupil) through the kindly favour of the spiritual teacher (bestowed in the way of appropriate instruction). Works give by means of (their own) power an in-bent leaning to the mind: and (then) having (thus) fulfilled (their) purpose, they disappear like clouds at the end of the rainy season. In the case of him, however, whose mind is bent inwards, and who is (thus) qualified to receive the knowledge of the *Brahman*, the enquiry into (the nature of) the *Brahman* is certainly induced by means of—"That thou art"—and other such (sentences in the teaching) of the spiritual preceptor. The collection of sentences, consisting of—"That thou art"—and other such (sentences), has indeed been commented upon (by various teachers) over and over again.

17. The self (*ātman*) does not manifest itself to him who is destitute of the kindly favour of the spiritual preceptor. The universe, which is made up of the five elements, is produced out of the cause consisting of nescience (*avidyā*) as appertaining to the self (*ātman*).

18. The whole world has to be realized as forming an illusory manifestation of the *Brahman* (constituting its basis), so that (in consequence) the unreality consisting of the body and the (outer) world goes away (at once and altogether from the vision of the truth-perceiving soul).

19. The nescience in respect of the self (*ātman*) is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the *Vēdānta*; and that (nescience) is beginningless and exists in a gross as well as in a subtle form.

20. From the *ātman* (self) came forth the element of ether (*ākāśa*); from this the air (came forth); from the air the fire (came forth); from this (fire) water (came forth); from water the earth came into existence; and from the earth arose the paddy plant and other such plants.

21—27. From plants (came forth) food; from food came forth man with (his) five soul-sheaths. The creature, who is made

up of the subtle elements, and in whom the rudimentary elemental principles have not been separated through analysis, becomes grossified (in the course of creation); and beasts, men and gods constitute (only) varieties of such (created beings). On the preponderance of virtue (in one's *karma*), the condition of god (arises in relation to one): through unrighteousness (in one's *karma*), the condition of beast (is brought about): on these two things (virtue and unrighteousness) being equal (in one's *karma*), the condition of man (is produced). Thus indeed are (the creatures) of three kinds, in accordance with (their) *karmas*. The skin, the blood, the flesh, the fat, the bone, the marrow of bone, and the semen—these seven constituents of the body are (all) modifications of food. Masculinity and femininity also are not self-evolved. A male is invariably born, when there is a preponderance of the (power of the) semen in the womb (of the mother); a female (is born) when similarly there is a preponderance of (the power of) the uterine blood; and the (neither-male-nor-female) eunuch (is born), when there is an equality of those two things. The marrow of bone, the bone and the sinew (in the child) are produced out of the semen (of the male parent); the skin, the flesh and the blood (in the child) are produced out of the uterine blood (of the female parent). These are called the six vestures (of the body), of which (the first) three are due to the father, and (the other) three to the mother.

Hunger and thirst, sorrow and delusion, old age and death, these are the six waves (of infirmity) to be found as two and two —in life, in the mind, and in the body (respectively). (Many) philosophic controversialists mistakenly entertain the notion of the soul here in relation to the five sheaths (of the soul).

28. The *annamaya-kōśa*, the *prāṇamaya-kōśa*, the *manōmaya-kōśa*, the *vijñānamaya-kōśa*, and similarly the *ānandamaya-kōśa* are (together) declared to be the five sheaths of the soul.

29. Since the affix *mayaṭ* is (here) used in the sense of modification, (we have) the *ānandamaya* repeated (again and again in the context in the scripture concerned). The *Lōkāyata* indeed accepts the body, which is (merely) that (kind of) self which is *annamaya* (or what is made up of food).

30. The *Ārhatas* understand (the self) to be the body-bounded *prāṇamaya* (or that which consists of life). The *Bauddhas* accept the self which is *vijñānamaya* (or what consists of consciousness) : but (they accept) nothing beyond.

31. Some believers in the *Vēdas* speak of the self as the *ānandamaya* (or what consists of bliss). He, however, who declares that the material principle of egoity is the self, generally says that it is the *manōmaya* (or what consists of the *manas*).

32—36. According to the view of those, who (truly) know the self, the self has to be understood to be untouched by the quality of being the agent and by (all) other (such qualities). The agentship of the self has to be inevitably accepted by those who take their stand on that section of the scriptures which deals with ritualistic works (*karmakāṇḍa*), as well as by those who rely upon that section which deals with deities (*dēvatākāṇḍa*) : for, otherwise, no (ritual) work can be carried out successfully (by them).

In relation to the injunction—" The Brahmin should kindle the (sacrificial) fires here in the spring (season)"—who is it that is entitled to (perform) the (enjoined) work, is it the (Brahmin's) body (in itself), or (is it the body) as in association with the soul? Seeing that, as the body is non-intelligent, it is impossible for it to have the desire for the attainment of *svarga* (the celestial world of enjoyments), and seeing also that (the body) is subject to be destroyed, it is not possible for it to be the agent in relation to this (kind of) work. The soul does not at all possess the characteristics of Brahmin-hood and of other such class-distinctions. That (viz., the soul) is (really) apart from class-divisions, caste, estates of life, conditions of age, and (all other such distinguishing) differences. There is (moreover) nothing other than (both) the body and the soul, which is (specially) qualified (to be the agent in relation to such ritualistic works).

37–38. Therefore the agent in relation to this (kind of) action has to be understood to be (some) hypothetical being (of some kind). That which shines forth, after (all) the five sheaths of the soul are one after another declared to be "no—no", that is the supreme *Brahman*. What is other than that has to be nescience

(*avidyā*). That (nescience) covers up (and conceals) the true nature of the self, and (thereby) gives rise to an abundance of (its) illusory projections.

39-40. The illusory projection known as egoity is always productive of (the bondage of) *karma* through desire. (It) is the root of all (our cosmic) illusion, and carries (with itself) the association of misery: and in relation to all (persons), it distinctly gives rise (further) to all those worldly and *Vēdic* expressions of (common) experience, wherein there are differentiations of the knower, the means of knowledge, the object of knowledge, etc., as though (all these illusory differentiations were) true.

41. Surely in relation to the self, which is actionless and association-less, and is (moreover) the independent and undesiring consciousness itself, this (manner of the) expression of experience cannot (indeed) take place of itself.

42. It is certain that the non-intelligent egoity, which has consciousness (merely) super-imposed upon it, behaves (in consequence) as if it were (itself) conscious (and intelligent). Through the super-imposition of something else, which is other (than itself), the self shines forth as though it were (really) other (than itself).

43. That thing, (namely, our body) which is pointed to by the word *this*, consists of two parts. Of these the *prāṇa* (or life) is the basis of (our) activities; the other thing which is spoken of as intellect and *manas* is the basis of knowledge.

44. Physical movements and other such things, the five vital airs beginning with the *prāṇa* (which is the principal vital air), and the instrumental organs (of sense and activity), etc., which form (as it were) the door-way to various kinds of activity such as speaking, etc.,—all these may be accepted (as attributes) in relation to that (body).

45—47. In consequence of (the variation in) function, the internal organ here is of two kinds (consisting of) the intellect (*buddhi*) and *manas* (the faculty of attention). If it be held that it is the pure and simple *ātman* (or self) which directly shines out in the idea of I-ness (or egoity), then tell me whether, in the idea —'I am lean,' (that self is apprehended as) pure and simple

or not. Just as 'lean' and other such (attributes) are not, owing to their perceivability, considered to be the attributes of the *ātman* (self), so also indeed pleasure and such other things, which are (all) found (to exist altogether) in the body, cannot be the attributes of the *ātman*. According to the view of those who (truly) know the *ātman*, the *ātman* is (entirely) distinct from the knower, the means of knowledge, and the object of knowledge.

48. After discarding (all) those philosophical controversialists who declare otherwise, (the *ātman*) has to be explained (to all) in this very manner. (But) to no one should it be taught that the not-self is (that which forms) the object of perception.

49–50. Because no one (ever) has the cognition——'I am a pot'; because (the body) is possessed of form (or colour) and such other (qualities); because (it) is perceivable, non-intelligent and made up of the (material) elements; because also (it) is fit to be eaten as food by dogs and other such (animals); and because (again) consciousness shines forth (always) in contradistinction from the body—the body is not the self (*ātman*).

51. Therefore the body which is (merely) *annamaya* (or made up of food) cannot be the *ātman* as the *Lokāyatas* declare. The *prāṇa* (or the principal vital air) also cannot be the *ātman*, because it is aerial and non-intelligent like the external air (of the atmosphere).

52. The senses also cannot be the *ātman*, because they are, like a lamp, (mere) instruments (in aid) of knowledge. The *manas* (faculty of attention) is not the *ātman*, because it is unsteady and does not exist during dreamless sleep.

53—61. Since (dreamless sleep) culminates in happiness, (this) happiness alone constitutes the body (*i.e.*, the essential nature) of the self (*ātman*). The *prāṇa* supports (that sheath of) the self which is made up of food; the *manas* supports (that sheath of the self which consists of) the *prāṇa*; and the well known Supreme Self, Govinda, who is Existence-Knowledge-Bliss, supports the (sheath made up of the) *manas*.

When the *ātman*, by means of the external senses, experiences (all) such objects as are turned away from itself, then there arises the waking state, which is denoted by the name of *viśva*. When,

in fact solely by means of the *manas*, (it) experiences dreams, whose contents are obtained through the external senses, then that state of the Supreme Self, which is called *taijasa*, has to be understood (to have arisen).

When the *ātman* abides in the *manas*, which is (itself) swallowed up by the darkness of ignorance, then it (the self) is known to be in the state of dreamless sleep, which is called *prājña* and is indicated by (the characteristic of) *ānanda* (bliss).

Even in sleep the *prāṇa* (or life) abides, so as to remove the erroneous impression of death (in relation to a person who is merely sleeping).

Otherwise dogs would eat up the sleeping person, or (people) would cremate (him) religiously in the sacred fire. Even in (dreamless) sleep there is surely the endurance of bliss, because (a sleeping person) on waking up and remembering (his immediately past condition) speaks out on reflection thus—'I slept happily.'

(This) view may be (granted). This happiness (however) cannot be what is derived out of the objects of the senses, for the reason that there are (during deep sleep) no (such) objects (perceived). Because (also) it has to be made out (through reflection), it cannot be real (happiness in itself). Therefore there is (here) the illusion of happiness in respect of (what is merely) the absence of pain.

Even though the counter-correlative (thereof) is not (fully) perceived, the absence of all (things) is (capable of being) apprehended; because, when asked again, (the man who has risen from sound sleep), speaks to another of (his own apprehension of) the absence of all (things). It is in accordance with this reasoning that the absence of the apperception of feelings is experienced.

62. Here we give (this) reply to the objection, (namely), that the absence of pain is not (at all capable of being) perceived. Since it is said (that the happiness of deep sleep is experienced) by one who has risen from sleep, the sleeping person (himself) cannot constitute a witness in relation to (any) absence of apperception.

63. Since, in (deep) sleep, the counter-correlative of a negation is not apprehended, the character of such (an unapprehended)

counter-correlative belongs to pain. In the opinion of the *Prābhākaras*, the negative proof of non-perception (by which the non-existence of things is proved) is not admissible.

64–65. According to the view of the *Naiyāyikas*, the negative proof of non-perception (relating to the negation of existence) does not differ from direct perception. This foolish philosophic disputant, who declares that, in the state of final beatitude, the *ātman* exists (much) like a stone owing to the cessation of pleasure, pain, etc.,—what will he not say?

Thus it is established that the self (*ātman*) has the character of being the witness of nescience and of being eternal bliss (also).

66–67. (Our) opponents say in this connection that there is (in the universe) a plurality of souls. (They say)—"If (the *ātman*) is (only) one in all beings, then, on any one man dying, all will have to die; on (any one) being born, (all) will have to be born; and on (any one) doing an act, (all) will have to do (that same act). In these respects in all beings contradictory characteristics are (to be) seen.

68–69. Therefore in relation to the (numerous) bodies of all (beings), the plurality of souls is (well) established.

(To this the reply is)—" Plurality in relation to (the souls of) men has been declared by you (our opponent) only in view of their contradictory characteristics. Now tell (us) where (these) contradictory characteristics are seen (to exist)—in the body or in the self (*ātman*)? If in the body, then what is proved is the plurality of bodies. Consequently what (has that to do) with the self?"

70–71. If the differentiation (into many) be in relation to the self (itself), which is of the nature of (pure) consciousness, then (it) may (well) occur in relation to one and the same man. In the manner, in which one and the same moon becomes characterised by many-ness in relation the (several) vessels of water (wherein it may happen to be reflected)—(in that same manner) the manifestation of the one *Ātman* (as many) in relation to several bodies has (also) been understood (to occur).

The self (or *ātman*) is distinct from the five sheaths (of the soul), from the six modifications in condition (appertaining to all produced things), and from the six waves of infirmity.

72. (It) is distinct from the body, the senses, the *manas*, the intellect, the life-breath and egoity; (it) is one in all bodies and is immodifiable and untainted.

73. (It) is eternal and is no doer of actions; (it) is self-luminous and all-pervading, and is free from (the experience of sensuous) enjoyments; (it) is of the same nature as the *Brahman*, and is devoid of qualities; (it) is pure, and in itself consists solely of intelligence as constituting its essential nature.

74. As characterised by limiting conditions, (it becomes) the doer and the enjoyer, and is polluted with desires, etc., and has its (very) nature tainted within the body by means of egoity and (other) such (things).

75–76. Accordingly, as characterised by limiting conditions and as enveloped in the eightfold bondage, (the *ātman*), moving in obedience to *karma*, wanders about (in bodies) beginning with (that of) Brahmā and ending with (that of) immoveable things; and attains, through (the performance of prescribed ritualistic) works, the world of the *pitṛs* and other such worlds: through (the performance of) prohibited works, (it goes) to hell and other such (places): through (the acquisition of philosophic) wisdom, (it attains) the state of being united unto the *Brahman*: and if devoid of that (wisdom, it) gets into a state of despicable lowness.

77. The Self is one only and Supreme, having the three worlds created (for Itself) by Itself. Bondage, freedom and other such distinguishing conditions (in relation to It) may (well) happen to be possible in the manner of dreams.

78. Or perhaps the souls are many (in number), and are characterised by the nescience which gives rise to (their) *saṁsāra*. Since (this) nescience is beginningless, there is surely no fallacy of reciprocal dependence (here in relation to this view).

79. Another view is that both these (ideas of oneness and plurality) are appropriate (in relation to souls), for the reason that they form a distributive aggregate. There is oneness from the stand-point of view of a collective whole, and (there is) plurality from the stand-point of view of a discrete collection.

80. (The Self) is, in the forms of conciousness and nescience, the witness of (all) things, which consist of non-intelligence and are characterised by mediate or immediate relationship (to It): and (It) is (thus) always in (possession of) omniscience.

81. With the coat of nescience fastened on, It happens to be merely illusion in dreamless sleep and in other such states, and is (at the same time) capable of remembering even such things as were experienced in the course of other re-births (as an embodied being).

82. Through that which makes It have such (other re-births), It becomes subject here to (all) the details of differentiation; and (on Its) transcending the five states (in which It may manifest Itself), It is made out to be the knower that (truly) knows the *Brahman.*

83. The definition of proof (*māna*) in general is nothing other than that it is a means of (arriving at) true knowledge; and in accordance with the difference in the definiteness of that (knowledge), this (means of knowledge) is, as such, understood to be of two kinds.

84. Or the definition of proof may be that it is that which destroys ignorance: and this (proof) is accordingly known to be of two kinds, in consequence of its being differentiated into 'incomplete' and 'complete,' (according as the removal of the ignorance effected thereby is incomplete or complete).

85–86. That (proof of truth which is) derived out of sentences —such as 'That thou art'—is destructive of all ignorance.

Perception and that which is called inference, comparison (or analogy), and also scripture, circumstantial presumption, and the negative proof of non-perception—in fact these six alone form the means of proof. These are (all) names relating to such things as are comprised within phenomenal experience, and are not applicable (as means of proof) in relation to the *Ātman* (Self).

87. Although (the Self) has to be known by Itself and is incapable of being realised (otherwise), It is (nevertheless) made out to transcend speech and thought.

The theory of Hiraṇyagarbha does not very materially differ from the *Vēdānta.*

88. In that theory it is held that the *Puruṣa* is Bliss and that *prakṛti* is nescience. Knowledge is in fact of two kinds, according as it is inwardly directed or outwardly directed.

89. The internally directed (knowledge) is that which is turned towards Bliss; and the externally directed (knowledge) is that which is turned towards outside objects. The illusory modifications of the nescience appertaining to the *Ātman* constitute the fivefold rudimentary elemental principles.

90. From the five rudimentary elemental principles have been produced the five internal instruments (of the soul), namely the *manas* (or the faculty of attention), the intellect, egoity, the mind, and also (the idea of) knowership.

91. Egoity consists of the element of earth; and knowership is born out of the element of *ākāśa* (ether). It is these two instruments that (together) manifest themselves in the form of (the idea of) agentship (in relation to actions).

92. The intellect is born out of the element of fire, the (conscious) mind is born out of the element of water, and the *manas* is born out of the element of air.

It has to be made out (further) that each of the (five) elements of earth, etc., is characterised by five attributes.

93. (The principle of) egoity, the principal vital air, the nose and smell, together with the organ of evacuation, are (all evolved attributes) pertaining to the (element of) earth: the mind the *apāna* (variety of vital air), and the tongue and taste and the organ of reproduction are the (evolved) attributes pertaining to (the element of) water.

94. The intellect, the *udāna* (variety of vital air), and the eye and colour (or form) and the feet are (the evolved attributes) pertaining to (the element of) fire: the *manas*, the *vyāna* (vital air), the skin and the sense of touch and the hand are similarly the (evolved) attributes pertaining to (the element of) air.

95. Knowership, the *samāna* (vital air), the ear and sound and speech are all (attributes) evolved out of (the element of) *ākāśa* (ether).

Out of the (five) subtle elements are evolved (certain) other attributive things—five from each.

96. Bone, skin, flesh, blood-vessels and hair are the attributive things (evolved out) of the (subtle element of) earth: similarly urine, phlegm, blood, semen and the marrow of bones are the attributive things (evolved out) of (the subtle element of) water.

97. Sleep, thirst, hunger, sexual appetite and laziness are born out of the (subtle) element of fire: walking, jumping, climbing, rising up and obstructing are (evolved out of the subtle element) of air.

98. Desire and anger, covetousness and fear and infatuation are similarly the attributive things (evolved out) of (the subtle element of) *ākāśa* (ether).

That path (of religious discipline), which is to be followed by those, who have renounced all worldly attachments, has been taught by Kṛṣṇa himself to Uddhava.

99–99½. It is indeed seen (given) in the *Purāṇa* having the name of *Śrī-Bhāgavata*.

He, who hears (that is, learns,) in the proper order these well abridged conclusions of all the (various) systems (of philosophy and religion) culminating in (the system of) the *Vēdānta*—(he) becomes the knower (of the truth) of things and (also becomes) in reality a learned person in this world.

Thus ends the twelfth chapter known as the system of the *Vēdānta* in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

A GLOSSARY OF THE SANSKRIT TERMS CONTAINED IN THE PREFACE AND IN THE ENGLISH TRANSLATION.

A = अ.

Agniṣṭōma .. .. Literally the praise of *Agni*, the god of fire; the name of a protracted sacrifice extending over several days and forming an essential part of another sacrifice known as *Jyōtiṣṭōma*, which is the typical form of a whole class of sacrifices.

Agnihōtra .. .. A *Vēdic* ritual in which an oblation is offered particularly to *Agni*, the god of fire.

Aṅga .. .. A limb, a member; a division or a department of a science or an auxiliary science.

Aṇimā .. .. The power of becoming extremely minute, the power of becoming as small as an atom; one of the supra-normal psychic powers derivable from the practice of *Yōga*.

Adṛṣṭa .. .. The invisible results of works done in former states of embodied existence; an unseen or remote consequence of an act, as for instance the 'heaven' which is attainable through the performance of certain religious ceremonies; a consequence not immediately preceded by a visible cause.

Advaitins .. .. *Vēdāntic* philosophers of the pantheistic monistic school, whose chief exponent is the great Śaṅkarācārya according to whom the Supreme *Brahman* is identical with the universe and all the individual souls therein.

Advaita-Siddhi .. A famous polemical work on the pantheistic monism based on the teachings of the *Upaniṣads*, by Madhusūdana Sarasvatī.

Advaita-Vēdānta .. The *Upaniṣadic* philosophy of pantheistic monism.

Adhyāyas .. .. Chapters or sections in a work.

Annamaya .. .. That which consists of 'food', that is, the body.

Annamaya-kōśa .. The sheath made up of food: one of the five sheaths of the soul: the outermost corporeal case enshrining the soul.

Apavarga .. .. Final beatitude, the final deliverance of the soul from the bondage of matter; the supreme bliss of soul-deliverance otherwise known as *mōkṣa.*

Apāna .. .. One of the five vital airs, being that which is connected with the organs of excretion and evacuation.

Artha .. .. Wealth, being one of the four chief aims of life known as *puruṣārthas.*

Arthavāda .. .. Explanatory disquisitions and also eulogiums and such other things illustrative of the more important themes in the *Vēdas*; a part of the contents of the *Vēdas.*

Arthavēda . .. The science of wealth and of government, being a supplementary *Vēda.*

Avidyā .. .. Nescience; spiritual ignorance and illusion.

Asuras .. .. The demons who are conceived to be in perpetual hostility to the gods.

Ahaṅkāra . .. The material principle of egoity; one of the principles of the *Sāṅkhyas.*

Ā = आ.

Ākāśa .. .. The fifth of the great material elements, the subtlest and most ethereal of them all, supposed to fill and pervade the universe and to be the peculiar vehicle of sound.

Ājya .. .. Clarified butter used in sacrifices, ghee.

Ātman .. .. One's self, the individual soul which is the basic principle of thought and life; also the Supreme Self or *Brahman.*

Adhyātmika (*tāpa*) .. According to the *Sāṅkhyas* and others, one of the three kinds of miseries, being that which is intrinsic and consists of mental pain and physical ailings.

Ādhidaivika (*tāpa*) .. Another of the same three kinds of miseries, that which is caused by rain, sun and other such natural inanimate causes and agencies.

Ādhibhautika (*tāpa*) .. A third kind of the same miseries, being that which is caused by various sorts of living creatures.

Ānanda .. .. Bliss.

Ānandamaya .. .. That which consists of bliss; also used sometimes so as to mean God the Blissful.

Ānandamaya-kōśa .. That sheath of the soul which consists of bliss; the innermost sheath of the body enshrining the soul.

Āyatanas .. .. Seats; with the Buddhists these are made up of the inner seats of the five senses of knowledge together with that of the *manas* and the faculty of intelligence, and also of those of the five outer organs of action such as the hands, the feet, etc.

Āyurvēda .. .. A supplementary *Vēda*; the science of 'long life', which is the science of medicine.

Āruṇa .. .. The philosophical treatises known as the *Upaniṣads* which form a part of the *Āraṇyakas* of the *Vēdas*.

Ārhatas .. .. The followers of Arhat; Jainas, which see.

I = इ.

Iḍā .. .. A blood vessel on the left side of the region of the nose, according to the anatomy of the *Yōga*.

Itihāsa .. .. Literally—"So indeed it was": traditional records of former events, legendary and heroic in character, such as those described in the *Mahābhārata* for instance.

Ī = ई.

Īśatā .. .. .. The weightiness of rulership, one of the supra-normal powers obtainable by the practice of *yōga*. It stands in this work in the place of what is commonly called *garimā*.

Īśitva .. .. Masterfulness, another supra-normal *yōgic* power.

U = उ.

Uttara-mīmāṁsā .. The latter *mīmāṁsā*—an enquiry into the meaning and aim of those *Vēdic* and *Vēdāntic* scriptures which deal with the *Brahman* or the Supreme Being.

Upaniṣad .. .. A *Vēdic* disquisition on philosophy generally forming a part of an *Āraṇyaka.*

Upavēda .. .. A supplementary *Vēda*, such as the *Āyurvēda* or the science of medicine.

Upāṅga .. .. A secondary member; a supplement to a supplement of the *Vēdas*; a sub-division or secondary portion of any auxiliary science.

Ṛ = ऋ.

Ṛṣabha .. .. The second of the seven notes in the Hindu musical scale, represented in abbreviation by *Ri.*

K = क.

Karma .. .. Ritualistic works; also the impressed innate tendencies due to the work done in former states of re-incarnation.

Karmakāṇḍa .. That section of the scriptures of the Hindus which deals with ritualistic works.

Kalpa .. .. The code of rituals; one of the six *Vedāṅgas*: that which prescribes the ritual and gives rules for the performance of various sacrificial rites.

Kāma .. .. Desire, objects of desire, being one of the four principal aims of life.

Kārīrīṣṭi .. .. A sacrificial ceremony supposed to have the power of causing a downpour of rain.

Kukkuṭa (*āsana*) .. The name of a particular posture to be assumed in the practice of *yōga*, one which makes those who assume it have outwardly the outline appearance of a cock.

Kumbhaka .. .. An exercise in *yōga*, consists in stopping the breath after a prolonged inspiration.

Kuhā .. .. According to the anatomy of *Yōga*, the blood-vessel which goes to the genital organ and the testes and also to the anus.

G = ग.

Gāndhāra .. .. The third of the seven notes in the Hindu musical scale.

Gāndhārī .. .. The blood-vessel of the left eye according to the anatomy of *Yōga*.

Gāndharva-vēda .. One of the supplementary *Vēdas*, constituting the science and art of music.

Guru .. .. .. A spiritual teacher: a preceptor.

C = च.

Caru .. .. .. An oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.

Cārvāka-darśana .. The system of the *Cārvākas*, or the sceptical and secular doctrines of the atheistic materialists of ancient India, otherwise known as *Lōkāyatas* and *Lōkāyatikas*.

Citrā .. .. .. Name of a *Vēdic* sacrifice in which a variety of things are offered together as oblations: the word itself means "variegated" or "many-coloured."

Ch = छ.

Chandōviciti .. . The science of prosody, forming one of the six *Vēdāṅgas*.

J = ज.

Jaina .. .. .. A follower of Jina Mahāvīra, who was a contemporary of Gautama Buddha and taught an ascetic religion of self-denial and scrupulous regard for all animal life: he denied the divine authority of the *Vēdas*.

Jñāna .. .. .. Knowledge, wisdom, a cognitive condition of consciousness.

Jñāna-kāṇḍa	That section of the Hindu scriptures which deals with the knowledge relating to the *Brahman* or the Supreme Being.
Jyōtiṣa	Astronomy, one of the six *Vēdāṅgas.*

T = त.

Tanmātrās	Rudimentary principles derived out of primordial matter, out of which principles the five great elements of air, water, fire, earth and ether (*ākāśa*) are considered to have been evolved.
Tapas	Penance, the undergoing of religious austerities, the practice of self-denial and of meditation and mental concentration helpful to self-denial.
Tamas	The 'quality of darkness', one of the three well-known 'qualities' of primordial matter conceived as the fundamental substratum of the universe.
Tāmasa .. .	Pertaining to the 'quality of darkness' or *tamas.*
Taijasa	Pertaining to the element of (light and) heat.
Traiyambaka-mantra ..	A mystical and magical formula in propitiation of Śiva; supposed to yield certain transcendental spiritual results.

D = द.

Dakṣiṇā	The fee or any other gift to be given to the officiating priests and others in sacrifices.
Dūrvā	Panic grass, the *Panicum Dactylon.*
Dēvatā-kāṇḍa	That section of the *Mīmāṁsā* which consists of four chapters—from the 9th to the 12th—and deals with the various *Vēdic* deities.
Daityas	Sons of Diti by Kaśyapa; the hereditary enemies of the gods.
Dvija	Generally a Brahmin; also a member of any of the first three castes or regenerate twice-born classes among the Hindus.

Dh = ध.

Dhanurvēda	A supplementary *Vēda,* the science and art of archery and war.

Dharma	Virtue, righteousness, duty: one of the four principal aims of life; the merit accruing from the performance of works; an attribute.
Dharma-śāstra ..	Otherwise known as *Smṛti*: the Hindu code of religious and social laws.
Dhātu	A material component of the body.
Dhāraṇā	Fixity of attention, an element in the practice of *yōga*; the blood-vessel of the right hand, according to the anatomy of the *Yōga* school.
Dhaivata	The sixth note in the Hindu gamut.
Dhyāna	Meditative concentration of mind, an essential constituent of the practice of *yōga*.

N = न.

Nava-vastra	One who has a new cloth, or one who has nine cloths.
Nāḍi	A tubular vessel in the body: a blood-vessel.
Nāmadhēya	Name; (of sacrifices), names forming one of the main classes of topics dealt with in the *Vēdas*, according to the *Mīmāṁsakas*.
Nirukta	The science of etymology and interpretation, one of the six *Vēdāṅgas*.
Niṣāda	The seventh note of the Hindu gamut.
Nīlikā	An eye-affection, a disease of the lens of the eye.
Naiyāyika	One who follows the *Nyāya* school of Hindu philosophy founded by Gautama.
Nyāya, Nyāya-śāstra.	Logic, the science of reasoning.

Pañcama	The fifth note of the Hindu gamut.
Padma (āsana) ..	A particular posture to be adopted while engaged in religious meditation and in the practice of *yōga*: sitting with the legs crossed, and with one hand resting on the left thigh and the other held up near the heart.
Payasvinī	The blood-vessel near the right ear, according to the anatomy of *Yōga*.
Piṅgalā	The blood-vessel to the right of the nose, according to the anatomy of *Yōga*.
Pitṛs	The manes or spirits of departed ancestors.

Piśācas .. .. A class of demons, infernal imps or ghosts, fierce, vile and malignant.

Pudgala .. .. The ultimate atom of matter, a term peculiar to the philosophy of Jainism.

Purāṇa .. .. Works of scriptural authority in Hinduism, which treat of (1) primordial and (2) secondary creation, (3) of the dynasties of kings and ancient sages, and (4) of their history and (5) of the periods of time known as *Manvantaras*.

Puruṣa .. .. The soul, the conscious basis of human personality.

Purōḍāśa .. .. An oblation in the form of a cake made of ground rice cooked in an earthen dish.

Pūraka .. .. The process of filling in the lungs with air to the full; a breath-exercise in the practice of *yōga*.

Pūrva-mīmāṁsā .. The earlier *Mīmāṁsā* or enquiry into the meaning and aim of Hindu religious rites and scriptures.

Pūṣan .. .. .. The tubular blood-vessel of the right eye, according to the anatomy of *Yōga*.

Prakṛti .. .. Undifferentiated primordial matter wherein the three 'qualities' of goodness (*sattva*), passion (*rajas*) and darkness (*tamas*) inhere.

Praṇava .. .. The mystical sacred syllable *Ōm*.

Prabhākara .. .. The founder of a particular *Mīmāṁsā* school.

Pratyāhāra .. .. The process of withdrawing the senses from outside objects, an element in the practice of *yōga*.

Pramāṇa .. .. Proof, a criterion of truth, an authoritative source of knowledge.

Pramāṇattiraṭṭu .. A work attributed to the authorship of a great Tenkalai Śrī-Vaiṣṇava teacher Maṇavālamāmuni, which traces to their original sources the authorities quoted in a commentary on Saint Śaṭhakōpa's Tamil psalms known as *Tiruvāymoḻi*.

Prākāmya .. .. The power of having an irresistible will, a supra-normal psychic acquisition due to the practice of *yōga*.

Prāṇa .. .. .. Life; also the principal vital air, being that which is associated with the process of breathing in.

Prāṇamaya .. .. That which consists of life.

Prāṇamayakōśa	..	That sheath of the soul which consists of the physical vitality of its embodiment.
Prāṇāyāma ..	..	The control of the breath, an exercise in the practice of *yōga*.
Prāpti	..	The power of reaching things anywhere and from anywhere, a supra-normal acquisition derived from the practice of *yōga*.

B = ब.

Buddhi ..	..	The faculty of intellection, the intellect, the intelligent principle of consciousness.
Bṛndāvana ..	..	The scene of the boyhood of Kṛṣṇa, who is looked upon as an incarnation of Viṣṇu; modern Bindrabun near Muttra.
Bauddha ..	..	A Buddhist.
Bauddha-darśana	..	The religious and philosophical system of the Buddhists.
Brahman ..	..	The Supreme Self, the Highest Being, as known to Hindu philosophy.

Bh = भ.

Bhagavatpāda ..	..	A term of respect, generally used by a disciple in relation to his spiritual master.
Bhagavadgītā ..	..	The 'Lord's Song' containing in the form of a dialogue the teachings of Kṛṣṇa to Arjuna on Hindu philosophy and religion and ethics, and forming part of the *Bhīṣmaparvan* of the *Mahābhārata*.
Bhajagōvindastōtra	..	A short poem pointing out the need of devotion to God; by Śaṅkarācārya.
Bhadra (āsana)	.	In *Yōga*, a particular posture to be adopted while meditating, the legs being crossed and bent underneath the body.
Bhārata ..	..	A shorter title of the *Mahābhārata*, the great Hindu epic.
Bhāratamata ..	..	The religion and philosophy taught in the *Mahābhārata*.
Bhāṣya	..	A commentary, a gloss.
Bhāṣyakāramata	..	The theory expounded by a commentator.

M = म.

Mata	Theory, view, opinion, system, sect creed.
Madhyama	The fourth or middle note in the Hindu musical scale.
Manas	The mind, the internal organ or faculty of attention.
Manōmaya	That which consists of *manas*.
Manomayakōśa . .	The mind-sheath of the soul, or that sheath of the soul which consists of *manas* or 'mind.'
Maṅgala-ślōka ..	A benedictory or propitiatory stanza which is generally given at the commencement of Hindu literary works of all kinds.
Mantra	Prayer-formula, mystical magical formula used in prayer and meditation; the portion of the *Vēdas* consisting of metrical hymns.
Mayaṭ	A suffix signifying abundance or modification.
Mayūra (*āsana*) ..	In *Yōga* a particular posture in sitting so as to make one assume in outline the appearance of a peacock.
Mahat	The great principle of the intellect, the first product evolved out of undifferentiated primordial matter according to the *Sāṅkhyas*.
Mahābhārata	One of the two great epic poems of the Hindus, which gives an account of the war between the Pāṇḍavas and Kauravas, as well as of the part played therein by Kṛṣṇa.
Mahimā	The power of becoming extremely great, one of the supra-normal acquisitions derived from the practice of *yōga*.
Mātras	Moras, prosodial instants: for instance, a long vowel consists of two *mātras*, a short vowel of one, and a prolated vowel of three.
Mādhyamika	One who belongs to the Buddhistic school of absolute nihilism. This school also may go by this name.
Māna	A proof, a means of true knowledge.
Mīmāṁsā	The enquiry into the meaning and aim of the *Vēdas*.
Mīmāṁsā-śāstra ..	(same as above)

Mīmāṁsā-Vārtika .. A work by Kumārila-Bhaṭṭa dealing with the science of *Mīmāṁsā*.

Mōkṣa .. .. Final beatitude, the final deliverance of the soul from bondage.

Y = य.

Yaśasvinī .. . The blood-vessel of the right foot, according to the anatomy of *Yōga*.

Yōga . .. .. The process of meditative mental concentration, aiming at self-realisation and God-realisation: the system of philosophy expounded by Patañjali.

Yōgatārāvali .. .. A work on *Yōga* by Gōvinda the spiritual teacher of Śaṅkarācārya.

Yōgācāra .. .. One who belongs to the Buddhistic school of idealism which maintains the reality of ideas. This school also may go by this name.

Yōgic .. . Pertaining to *yōga*.

Yōgin .. .. A transcendental seer, a true seer of the self; one who has practised *yōga* successfully.

R = र.

Rajas .. .. The 'quality' of passion; one of the three well-known 'qualities' of primordial matter.

Rākṣasas .. .. Imps and other such beings who injure innocence and weakness and disturb Brahminical sacrifices, etc.

Rājasa .. .. Pertaining to the 'quality' of passion—*rajas*.

Rūpa .. .. .. Form or colour; that which is capable of being apprehended by the eye.

Rūpa-skandha .. .. The 'group' or totality of perceptions.

Rēcaka .. .. The process of expelling the air from within the lungs, an exercise in the practice of *yōga*.

L = ल.

Laghimā .. .. The power of becoming extremely light, a supra-normal acquisition derived from the practice of *yōga*.

Liṅ .. .. .. The sign or name of the potential mood, which invariably expresses an injunction.

Lōkāyata .. .. } Same as *Cārvāka*, which see.
Lōkāyatika .. ..

V = व्.

Vaśitva .. .. That power of subduing all things which yields to one all that one may desire; a supra-normal acquisition from the practice of *yōga*.

Vijñāna .. .. Consciousness.

Vijñānamaya .. .. That which consists of consciousness.

Vijñānamayakōśa .. That sheath of the soul which consists of consciousness.

Vijñānaskandha .. Consciousness-collection, the totality of all the var ous states of consciousness.

Vidhi .. .. .. A mandatory injunction given in the *Vēdas*.

Vīra (*āsana*) .. .. In *Yōga*, a particular posture in sitting—the 'hero-posture.'

Vivēkacūḍāmaṇi .. A philosophical, didactic and devotional poem by Śaṅkarācārya.

Viśiṣṭādvaitins .. The followers of the *Vēdāntic* school of qualified monism, of which the chief exponent is Rāmānujācārya.

Viśvōdarā .. .. The blood-vessel of the left hand, according to the anatomy of *Yōga*.

Vēdas .. .. .. The sacred scriptures of the Hindus.

Vēdanās .. .. The affections and desires.

Vēdanā-skandha .. The 'affection-aggregate' or the totality of all those states of consciousness which constitute pleasure and pain, as well as of the states of consciousness which constitute desire.

Vēdānta .. .. A particular system of Hindu philosophy.

Vēdānta-mata .. .. The teachings of the *Vēdānta* system, which is based mainly upon the *Upaniṣads*.

Vēdānta-Sūtras .. The well-known aphorisms of *Vēdānta* as given by Bādarāyaṇa.

Vēdāntic .. .. Pertaining to the *Vēdānta*.

Vēdic .. .. .. Pertaining to the *Vēdas*.

Vaibhāṣika .. .. A follower of one of the schools of Buddhism, of that which upholds the reality of both matter and consciousness. This school also may go by this name.

Vaiśeṣika .. .. The system of philosophy founded by Kaṇāda and especially noted for its category of *viśeṣa*—'particularity' or 'individual essence', *i.e*, for its maintaining the eternally distinct nature of substances. A follower of this system of philosophy is also denoted by the same name.

Vyākaraṇa .. .. Grammar, one of the six *Vēdāṅgas*.

Vyāna .. .. .. One of the five vital airs, that which circulates or is diffused throughout the body.

Vyāsa-mata .. .. The religion and philosophy propounded by Vyāsa, the author of the *Mahābhārata*.

Ś = श.

Śaṅkara .. .. A name of the God Śiva: the shorter form of the name of Śankarācārya.

Śaṅkinī .. .. The blood-vessel of the left ear, according to the anatomy of *Yōga*.

Śāstra .. .. Science; also an authoritative Hindu scripture.

Śāstraikya .. .. Oneness as a science, especially in reference to the two well known parts of the *Mīmāṁsā-śāstra*.

Śikṣā .. .. The science of accent and phonetics, one of the six *Vēdāṅgas*.

Śrī-Bhāgavata .. A *Purāṇa* devoted to the teaching of *Vaiṣṇava* philosophy and religion, and giving an account of the life of Kṛṣṇa: ascribed to Śuka, the son of Vyāsa.

Śūdra .. .. .. A member of the fourth caste; also the name of the fourth caste.

Śaiva .. .. .. A devotee of Śiva.

Ślōka .. .. .. A short stanza.

Ṣ = ष.

Ṣaḍja .. .. .. The first note of the Hindu gamut.

S = स.

Sattva	The 'quality' of goodness, one of the three well-known 'qualities' of matter.
Saṁjñā	'Symbol', mental means of identification, name.
Saṁjñā-skandha ..	The symbol-aggregate.
Saṁyama	The last three processes in the practice of *yōga*, viz., *dhāraṇa*, *dhyana* and *samādhi*.
Saṁsāra	The circuit of wordly existence consisting of birth and death and all their consequences.
Saṁskāra	Innate mental impressions and impulses and tendencies.
Saṁskāra-skandha ..	The aggregate of innate impressions and tendencies.
Samādhi	The state of self-realisation in the practice of *yōga*.
Samāna	The vital air supposed to be connected with the digestive process.
Sarasvatī .. .	The blood-vessel of the tongue, according to the anatomy of *Yōga*.
Sarvadarśanasaṅgraha ..	A work of Sāyana Mādhavā, containing an epitome of the philosophical systems current in his time.
Sarvasiddhāntasaṅgraha.	The abbreviated title of this work of Śaṅkarācārya.
Sāṅkhya	The name of a great school of Hindu philosophy founded by Kapila. It is so called because it "enumerates" twenty-five *tattvas* or principles, the object of this system being to know how to liberate the twenty-fifth *tattva* which is the *puruṣa* or the soul from the fetters of phenomenal life by means of the true knowledge of the twenty-four other *tattvas* and their right discrimination from the soul. A follower of this school may also go by this name.
Sāmavēda	One of the four *Vēdas*.
Suṣumnā	According to the anatomy of *Yōga*, the blood-vessel which goes into the head along an opening in the central backbone.
Sūtra	An aphorism: an expression of ideas in highly terse and almost mnemonic language.

Sūtrakāra ..	..	An author of aphorisms.
Sūtakrāramata	..	The theory upheld by the author of a body of aphorisms.
Sūtramata ..	..	The theory expounded in a body of aphorisms.
Sautrāntika ..	..	That school of Buddhism which upholds the existence of matter and of consciousness, but maintains that the existence of matter is knowable only by inference. Also a follower of this school.
Skandha ..	..	A "group," an aggregate.
Smṛti	..	Otherwise known as *Dharmaśastra*: remembered religious tradition: law books such as that of Manu and other treatises such as the *Bhagavadgītā*.
Svarga ..	..	Celestial world of enjoyment, paradise, the world of reward for meritorious deeds performed in this earthly life.
Svastika .	..	In *Yōga*, a particular mode of sitting, characterised by the arms crossing each other.

H = ह.

Hasti-jihvā ..	..	According to the anatomy of *Yōga*, the blood-vessel of the left foot.